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LAURISTON J. DU BOIS, *Editor*

Contributing Editors

Hardy C. Powers

Samuel Young

G. B. Williamson

D. I. Vanderpool

Hugh C. Benner

General Superintendents, Church of the Nazarene

I Wonder If He Understands Yet*

By J. B. Chapman

THE PASTOR MADE a special appointment for a conference with the general superintendent. This made it necessary for the pastor to "ask the leading questions" and get the conversation started. I was so interested in what was said that I think I shall tell you as much about it as I can now recall. And perhaps I can do it better by just giving the conversation in their own words.

Pastor: "I have come to talk with you about my work and to ask you if you will use your influence to help me get a better church and a better opportunity. I have been in my present pastorate now for three years and I feel like I have earned a promotion. There are many preachers who have been in the work no longer than I have who have better churches and better opportunities and better salaries than I have. But I do not seem to know how to pull the ropes to get promotions. My wife tells me that I am too modest and urges me to demand my rights and to ask openly for reward for my labors. I have had the advantage of the schools and have been in the ministry ten years. I passed the Course of Study in three years and was ordained when I was only twenty-five. I have had five churches in ten years, but I have never had a real good church yet, and I feel that the time has come

when I should be given a chance. Pretty soon the years will creep up on me and I will be past my prime and I feel that now is the time for me to accept a pastorate that can adequately support me and my family and which will offer me the opportunity that I feel I have a right to expect."

General Superintendent: "I am very glad you have come, brother, and I shall be glad to do anything I can for you. You understand, of course, that in our church not very many pastors are directly appointed by the general superintendent, but I shall be glad to mention you to district superintendents who are in need of men, and the district superintendents will in turn mention you wherever openings occur. Perhaps you know about the situation on your own district here. Are there to be any openings soon?"

Pastor: "Well, there are frequently openings on this district, but I never get a chance at them. Our district superintendent does not seem to like me any too well, and I do not know why. I have never done him any harm whatsoever. But when he does have an opening he shifts about among his pastors and finally brings in a new man to take the last place in the line of openings, and often I do not hear about it until everything is settled. I want to get on another district. I have been here all my ministerial life and I think it is an instance of a prophet being without

*Reprinted, *Preacher's Magazine*, December, 1937.

honor in his own country. Please get me a good church on some other district."

General Superintendent: "You say you have had five churches in ten years and all on this district. What churches have you had and how did you get along in each one of them?"

Pastor: "Well, my first place was just really a preaching point, although there was once an organized church there. The people kept dropping out and moving away until I just could not get a support and I had to seek a better field. The second church was divided when I got there and with no fault of mine the people just continued to bicker until I became convinced that no one could do anything there until the present generation dies off. My third church was brought into the denomination in pretty much full form. I had some good people. But they were not Nazarenes and would not tithe or co-operate in a Nazarene program and I came to where I felt that I was just wasting my time to stay with them, so after two years I left them. My fourth church wanted to build and I felt that I could not take on the burden of such an undertaking. My present church was greatly overestimated. I would never have gone there if I had known conditions. There were debts to pay and the people are poor, and because the former pastor boosted so much, the District Assembly concluded that the church could carry big budgets and our people got discouraged and we just cannot do what the assembly expects of us and we do not seem to be able to get hold of the outside. I am a radical preacher and the people of our community are not willing to take the way, and so our crowds are too small to be inspiring and our finances have run down and the preacher that follows me is going to get the disappointment

of his life. I hope you will get me a good church very soon. I want to leave right away."

General Superintendent: "Do you generally have good revivals where you serve as pastor? When a preacher majors on fundamental doctrines of Christianity and preaches with force and unction, though some are offended, nevertheless, we are encouraged, if others are definitely benefited."

Pastor: "Well, I have never seen a big revival that was really deep, and I insist on solid work. I don't get as many to the altar as some do, but the ones that do come are surely in earnest and the professions I have are genuine. I do not believe in counting noses."

General Superintendent: "Some have to sow, you know, if others are to reap, and we must keep our courage up and do our best, even though another may gather the sheaves and get the credit. How have the four churches you have served previous to your present charge prospered after you left them?"

Pastor: "Well, that is just what I was thinking about. Every one of the four churches I have served has had revivals and is now paying its General and District budgets and getting on well, and I take credit for having laid good foundations upon which others have built. The church I am serving now used to have revivals and pay good budgets and get along well, and I believe that my work will prepare the way for another period of blessing, although of course my successor will get the credit, since it was not done while I have been there. People so soon forget the faithful labors of a preacher who is not able to make a big showing."

General Superintendent: "About these preachers who started out about the same time you started and who

have better churches than you have—tell me about them. Have they moved pretty often and have they always gone to better churches than they left?”

Pastor: “Well, I did not have any one particular in mind when I made that statement.”

General Superintendent: “I was just thinking about your close neighbor over here, ————. As I remember it he has been in his present place for seven or eight years and that church did not have more than fifty members when he went there and it paid only twelve dollars a week. Now there are over two hundred members and they pay him forty dollars a week and give him many other things of value.”

Pastor: “Yes, I know, but he just happened to get into a city where it is easy to build our work.”

General Superintendent: “I have been thinking of ———— of this district. He has his third church now and every time he moved he accepted a smaller church with less salary than he left, but he always builds his charge.”

Pastor: “Yes, ———— can build up to a certain point. But it might be that if he stayed longer his work would fail on him.”

General Superintendent: “Do you have a good Sunday school?”

Pastor: “Our Sunday school is a weak point in our church. We are in a central location and that gives us a poor chance to get Sunday school scholars.”

General Superintendent: “How is your young people’s work?”

Pastor: “We tried to have an N.Y.P.S., but we have practically abandoned it. The young people are not willing to pay the price and I am determined not to have a worldly crowd about me.”

General Superintendent: “What sec-

tion of the country do you have in mind if you make a move?”

Pastor: “Well, I would like to have a church in a mild climate. My wife’s health will not brook hard winters, and you know a man must look after his family’s health. Then I would like a city that is not too large and yet not too small. As to salary, of course a man must have a living for his family. Then I want a place where the church is not divided and one where the community is favorable, so I will have a good opportunity. I hope you can help me to get located.”

General Superintendent: “You go ahead and write to district superintendents in the section where you think you would like to go and in your letters, if you like, tell the brethren they may write to me regarding you and your work.”

Six weeks later a district superintendent said to his general superintendent, “I want to ask you about ————. He writes me that he would like to come to my district and he mentions you in connection with his plan for a change. Now I have a church where the people have become divided over a pastor who stayed too long. Would this man know how to unite these people and lead them on to victory in the war against the common foe? Then I have another church that needs to build, and they want to build. Would he be a good man to carry through a difficult building program where there is little money and where a preacher must fight for every inch of advancement? Pretty soon I am expecting a change in a good church with a fine opportunity. Would you recommend him for that place?”

To all of this the general superintendent replied, “Brother ———— is a very good man. He is clean and straight and of splendid appearance. He has a nice family, is well educated,

a good preacher, and a wonderful brother."

A few weeks later the general superintendent met the pastor again. The pastor said, "I had a letter from the superintendent of the district to which I have thought I would like to go. I had written the district superintendent and his letter was in answer to mine. But he said he had no place for me just now. He said he would file my letter, and if there should come an opening later in some place where it seemed I might fit, he would get in touch with me."

The general superintendent did not make any direct reply and soon led the conversation to other subjects. I thought the matter over and was convinced that I had just seen a pastor who is "almost a success," but whose faults are fundamental, rather than

acute, and I just wonder if he understands his plight. I even wonder if he is conscious that he has been weighed in the balances by his brethren and has been found wanting. I wonder if he realizes that it is possible to take a church and build it into a larger church, and that this is the very best way to get a better church and a better opportunity. I wonder to what pathetic conclusion this preacher's ministry will come. I wished that I might talk to him confidentially and tell him what they say is the matter with him. But then I wonder if he would understand if I tried to do that. I wonder if there is anything at all that can be done. This preacher is sick of alibis, and that is a disease which is seldom cured. If it is ever cured the man must find the medicine and have the courage to take it in big and regular doses.

MY BEST FROM JOHN WESLEY

TRUE HOLINESS A SCARCITY

"THIS IS ALL the religion they can allow, without degenerating into enthusiasm! So true it is, that the faith of a devil, and the life of a heathen, make up what most men call a good Christian!" (page 456, paragraph 2) "with grief of heart I speak it, and not with joy, that scarcely is the form of godliness seen among us. We are all indeed called to be saints, and the very name of Christians means no less. But who has so much as the appearance? Take any one you meet; take a second, a third, a fourth, or the twentieth. Not one of them has even the appearance of a saint, any more than of an angel" (p. 457, paragraph 3).

John Wesley, *Works of John Wesley*, Volume VII

—JAMES L. NEAL
Knoxville, Tennessee

VII. Worship and the Reformation

WHILE MOST OF US think of the Reformation as striking at the heart of ecclesiastical policies and theological beliefs, actually it had as much to do with patterns of worship as with any other phase of church life. At the heart of the Reformation were the desire and the attempt to shake off the formalism of medieval Catholicism and to purify its worship by a return to the worship of the Primitive Church. Much of the force of the Reformation came from the common folk who were seeking simplicity and reality in their worship of God.

This Reformation of worship can be said to have taken three principal forms. One was conservative, which issued out of the Lutheran and Anglican attempts at revision of the Catholic system. The second was moderate, which is best represented by the thrust of John Calvin and the churches which grew up around his concepts, the Presbyterian and the Reformed. The third, more radical phase of the Reformation resulted in the independent churches (whether of the Baptist or Congregational persuasions) and the Quakers or Society of Friends.

It will be seen that in this alignment of worship patterns there is no clear line drawn with respect to theological backgrounds.

For convenience, let us use the outline of the three principal forms which characterized the worship of the Reformation, to see just what distinctive contribution each made to

Protestant worship as we know it today.¹

THE CONSERVATIVE PHASE

Lutheran worship and the contribution of Martin Luther, of course, stand at the front of the Reformation thrust. But revolutionary as were Luther's ideas along some lines, his first intention at the point of worship was not to create a new gospel or form a new church but rather to free the old from the shackles of corruption.² This is the clearest when we analyze the Lutheran pattern of worship. Here we see much of the medieval Mass retained, as much, in fact as Luther felt was not contradictory to the teachings of the Bible. He brought the celebration of the Mass into the language of the common people; he provided German hymns to be sung by the congregation instead of by choirs alone; he strove to make the teaching element foremost in the services through his use of the readings and through the revival of the use of the sermon; he largely preserved the drama of redemption in the service of Communion. But it still remains a thoroughgoing liturgical service, one which is highly joyous and cast with great dignity.

The Anglican approach to the Reformation was a bit different from the Lutheran. In fact some would say that Anglicanism was merely the Roman church altered for Englishmen.

¹For this suggestion, and for much of the material contained here, your editor is indebted to Horton Davies, *Christian Worship—Its History and Meaning*.

²*Ibid.*, p. 42.

In any event, the heart of the Anglican purpose was not complete replacement of the ceremonial and liturgical forms of worship but rather an adaptation of them. The key to Anglican worship and the key to its particular contribution to Protestant worship is its *Prayer Book*. This was an attempt (first introduced by Archbishop Cranmer in 1549) to bring a reconciliation between the traditional (chiefly Roman but partly Eastern) and the Reformed concepts. The result was that the Anglican worship developed a fine liturgy and coupled with it the Reformation idea of worship as the gathering of the congregation to hear the Word of God.

The Lutheran and Anglican churches are the two principal Protestant liturgical churches. By some standards they are the only ones.

THE MODERATE PHASE

Within the Reformation movement there was a second form which for convenience has been called "moderate." This centered in the work of John Calvin in Geneva, from which ministers went out to establish Presbyterian and Reformed churches. Calvin was not only a systematic theologian; he approached the matter of worship reform with the same thoroughness. Like the other Protestant churches he replaced Latin with the language of the people. Like Lutheranism he gave great importance to the sermon. Beyond these, however, he completely broke with the ritual of the historic church. "The Lutheran and Anglican pruned the tree of Roman worship, pruned it drastically, and then kept it. Geneva cut it down to the ground and started a new growth from the roots, the Bible."³

In addition, there came about the Reformed churches a division of responsibility in the conduct of worship.

³*Ibid.*, p. 82.

A far greater responsibility was placed upon the minister. But even going this far, Calvin's churches, built upon a liturgy; "The Geneva Liturgy" it was called. It is a question whether or not they should be classified as "liturgical" churches because of this adherence to this pattern of worship. The determining factor, however, that separates their services from those definitely liturgical is in the responsibility of the minister to select his scripture readings and the responsibility in certain of the services to pray extemporaneously.

From our vantage point today we wonder why these churches held so tenaciously to these set forms. The marvel is that they broke away as far as they did, for the patterns of worship were imbedded deeply in the minds of clergy and laity alike.

Calvin gave not only what was needed in the church services, but this form of worship met the needs of the reformers as they faced the rugged persecution of their day. The Lutherans and Anglicans had the favor of the ruling classes. The Reformed churches had to fight for their lives in every country where they sought to gather together. They did not need a beautiful ritual but a worship which would sustain them amid persecution and martyrdom. Often they had to worship in cottages, in open fields, in lowly halls. Hence they learned to worship God and gain strength from Him in circumstances far removed from the stately churches. And they learned the lesson that worship to be real need not have these trappings.

The reformers found that in music they recovered the emotional element which they may have sacrificed in laying aside the ceremony and the symbols. Luther had used congregational singing; Calvin relied on it even more. They had only a few tunes and they were simple and easy to

sing, their songs following the psalms and other Biblical paraphrase. What they had now came not from Rome but from the Bible. Surely they had the power they needed.

Two other factors were present with force in Calvin's worship. The first was a sense of abasement on the part of the worshiper before the sovereign will of Almighty God. The second was the prominent place given to the Bible, the reading of the scripture, and the expounding of the scripture in the sermon. What the Roman church had in the Mass, the Reformed church now lodged in the exposition of the Word. To Calvin the Bible was the Christian law in every phase of worship and church affairs.

While generalizations are always subject to qualification, it can be said with a great degree of certainty that the Reformed position was a mid-ground in the Reformation between liturgical Protestantism and the "free" churches.

THE EXTREME PHASE

The third phase of the Protestant Reformation with respect to patterns of worship, that which has been called the "radical" or "extreme" because of its great departure from the Roman church, is much less fixed theologically or denominationally, comprising groups from many backgrounds. Two very prominent groups in this camp were the Baptists and the Congregationalists. They largely developed out of the Puritan protest against the Anglican church and its *Book of Common Prayer* early in the seventeenth century. While both of these groups owed much to Calvin theologically, yet they carried Calvin's doctrine of the "inner testimony of the Holy Spirit" in scripture to far more extreme lengths. They had this kinship with the Quakers, who felt worship should rely no longer on fixed forms but

upon the direct leading of the Holy Spirit.

To understand these movements and to understand Methodism, which was to come to the front later, we must turn to the English Puritans. They were individuals, representing different denominational groups, who wished to reform the *Prayer Book* according to the "pure" Word of God. They objected in the main to the forms which so permeated Anglican worship; they disliked the vestments of the clergy; these were the "rags of Popery," to the Puritans. Instead they wanted black Genevan gowns and white bands for the ministers. They objected to the "noxious ceremonies" of the *Prayer Book*: kneeling for Communion, the signing of the cross in baptism; the use of the ring in marriage. They further criticized the ministers for their brief, precomposed talks instead of sermons. They disliked the short "lections" and clamored for the longer scripture passages; they criticized the formal prayers, the responsive readings, and other forms of the services. They objected to the formality with which the Communion service was conducted and the lack of scrutiny of those who would take Communion.

The story of the Puritans and their contribution to Protestantism is a significant one. This could be summarized as follows: They insisted that prayer should be extemporaneous, in the Spirit. They lifted the concept of the proclamation of the Word of God. To the Presbyterians and Congregationalists, this meant a trained, educated ministry. To the Methodists and the Baptists this meant a practical, evangelistic ministry. The Puritan influence stressed the rights of the common people to express their ardor in hymns and songs—"They do not *say*, *they* sing their creeds."

These "independents" sought for worship a threefold independence:⁴ independence from worship determined by princes and kings; independence from the Anglican church; independence from each other—all should be free to worship as they chose. The features of this "free" worship could be summarized as follows:⁵ *Simplicity*: They met in private homes and halls. The Congregationalists were noted for their simple "meetinghouse." *Spontaneity*: Especially was this true of the Quakers. As a result one group would differ from another group in the order of worship. *Apostolicity*: They threw away the historic features of worship; they tried to recapture the worship pattern of the first century. The final feature was the *unwritten traditions* which guided each of them; this gave each group the cohesiveness which kept them from flying apart and spending themselves in various excesses which had characterized such groups as the Anabaptists of the first years of the Reformation.

Here, then, is the emergence of that form of Protestant worship which is free from "liturgy" as it is commonly

defined. Here we see the full development of the idea that the minister in charge is responsible to plan the service and execute it. Here is underlined the importance of situations—the moods and needs of the individual worshiper are taken into account. Here, also, is emphasis placed upon Christian experience, the individual who in public worship gives expression to the love which he feels in his heart for God. Here also is the accentuating of the idea of real Christian fellowship for itself alone.⁶ These are elements which have been described as the essence of the New Testament Church. These are the elements which, at long last, the Church recaptured and in turn passed them down to the Church of today.

May we today catch a glimpse of the price that has been paid to give us religious liberty, that liberty which relates not only to the church in the nation but which relates to personal liberty within the particular worship situation. May we be as faithful as those who have gone before to maintain this kind of worship, so that the generations which follow may know it too.

(To be continued)

⁴Byington, *The Quest for Experience in Worship*, p. 99.

⁵*Ibid.*, pp. 101-4.

⁶*Ibid.*, pp. 105-15.

A LAYMAN WRITES

Frequently we receive splendid suggestions from our laymen which will help us in our public services. A man recently wrote as follows:

"Would it be possible to suggest to our pastors and evangelists to give the members of the congregation a chance to find their scripture reading before they begin to read it? I have listened to both pastors and evangelists who, after giving out the reference to the scripture lesson, keep on reading without a pause to give the folks a chance to find it in their Bibles. I have noticed old folks and young folks hasten to locate the reading, but too late. Why then take our Bibles to church if we cannot use them?"

A point well taken.

The Preaching of Paul S. Rees

By James McGraw*

LISTEN TO JOHN BUNYAN for the contrasting mood: 'I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment.' There you have the authentic urgency of a New Testament preacher."

Thus speaks a preacher who himself has known the meaning of preaching what he has felt, what he knew to be the message of eternal truth, what he proclaimed as his soul "groaned and trembled to astonishment." These are the words of one who has recognized the "authentic urgency" in the New Testament message. This is the voice of Paul Stromberg Rees.

Lecturing to young ministers of Bob Jones University, Rees goes on to ask: "How can we conceive of large and decisive movements of men away from the world and to the kingdom of God, away from self-occupation to self-surrender, away from smug self-approval to self-confession and self-renunciation, without the sounding of the urgent note in their ears, 'I beseech you to give up to Christ and do it now!'"

Paul S. Rees has sounded the urgent note of evangelism since he began preaching in his teen years—he was ordained at twenty-one—and he is still a living example of one who carries in his soul the "authentic urgency" of a New Testament preacher.

Born September 4, 1900, to Quaker parents in Providence, Rhode Island, Paul grew up in the home of the well-known evangelist, Seth Cook Rees, whose own ministry resulted in con-

siderable fruitfulness, including the founding of the Pilgrim Holiness church. The devout lives of Seth and Frida Marie Rees undoubtedly left distinct impressions upon Paul, not the least of which was an example of "authentic urgency" in evangelistic preaching. Paul accompanied his father on a world tour soon after his graduation from the University of Southern California, and learned not only from his father's example but also from his own experience the thrill of successful evangelism. In the elder Rees's book, *Wings of the Morning*, these meetings are described. In Japan young Rees preached to a thousand Orientals sitting on the floor listening intently to every word through the interpreter, and from two to three hundred of them came forward seeking Christ after each service.

It was no surprise to those who knew Paul Rees when he was invited to assist in the Billy Graham crusades in London, Scotland, Australia, and in New York. Charles Cook, in his book, *London Hears Billy Graham*, writes of that crusade: "The outstanding expository gifts of Dr. Paul Rees supplemented most helpfully the evangelistic labors of Dr. Billy Graham. . . . He was chiefly remembered for his series of Bible readings at Westminster chapel on Thursday afternoons . . . from 800 to 1,000 gathered on most of the eleven days, a surprisingly large attendance for an afternoon in the Metropolis."

His first message in this London series was on "Blocked Prayers," and the outline is indicative of Rees's logical, well-organized approach to his

*Professor, Nazarene Theological Seminary.

sermon themes. He shows how the context of his key verse, James 4:3, gives four reasons why prayers fail. They are:

- I. UNWORTHY ASKING
- II. UNKEPT ALLEGIANCE
- III. UNIMPASSIONED APPROACH
- IV. UNBROTHERLY ATTITUDE

In this example, and in most of Paul Rees's sermons, there is a skillful use of either alliteration or some other means of making his main divisions easy to remember, easy on the eye, and easy on the ear. Take for example the sermons in his book *The Radiant Cross*. The titles of the ten sermons in this volume are, "From the Cross," "At the Cross," "Through the Cross," "Around the Cross," "Before the Cross," "Toward the Cross," "Behind the Cross," "With the Cross," "In the Cross," and "After the Cross."

The first sermon, "From the Cross—a Radiance," has five main divisions: The Cross beams with (1) Constant Radiance, (2) Concentrated Radiance, (3) Comforting Radiance, (4) Contributing Radiance, and (5) Conquering Radiance.

His book *The Face of Our Lord* presents six texts in the following interesting ways:

"The Dreadful Face," from the text, ". . . the face of the Lord is against them that do evil" (I Peter 3:12); "The Dauntless Face," from the text, ". . . he stedfastly set his face to go to Jerusalem" (Luke 9:51); "The Dazzling Face," from Matthew 17:2, ". . . and his face did shine as the sun . . ."; "The Dutiful Face," from the text in Matthew 26:39, "And he went a little farther, and fell on his face"; "The Despised Face," from the text, "Then did they spit in his face, and buffeted him" (Matthew 26:67); and finally, his sermon on "The Divine Face," using the text in II Corinthians 4:6, ". . . the glory of God in the face of Jesus Christ."

But enough of this! One can easily let himself be completely fascinated by this preacher's rare gift with words, and the way he uses them in making his outlines "look easy," so that one wonders why he never has seen it just that way before.

One of the most significant and profitable facets in a study of the preaching of Paul S. Rees is his method of sermon preparation. This he describes in detail in a book *We Prepare and Preach*, published last year under the editorship of Professor Clarence S. Roddy, of Fuller Seminary. Rees suggests in a chapter of this book that he begins preparation when a text or a topic is set down on a 3" x 5" card and put away. From time to time, memoranda are added: an outline, an illustrative suggestion, or reference material. Then comes the time when there must be a decision made as to what will be the sermon for a particular service, or as Rees puts it, "what I feel to be the guidance of the Spirit of God for this or that hour of preaching." He writes, "If this sensitive searching of the homiletical incubator fails to find anything warm enough for 'delivery,' I must give myself to further prayer and reflection—until a text and its linked theme really 'come alive' within me."

The normal procedure of sermon development takes place along the following pattern of events: (1) a fresh examining of the context, (2) a reading, often half-aloud, of the text in several different versions of the Bible, (3) enlisting the aid of exegetes and expositors (as many as ten or a dozen), (4) the building of the outline (he says it is his habit to "scribble the fuller outline on a piece of paper, evolving the subheads gradually until something of wholeness and balance has been achieved"), (5) next the searching of files, and (6) the con-

sulting of other preachers who have published sermons on the text. Then comes the seventh step of writing. Rees says that when pastoring he writes out at least one of his two Sunday sermons in complete manuscript. Usually it is the one that will be preached in the morning service, which is broadcast. The evening service, although not written out in complete manuscript, is written in copious notes, and sometimes as fully as the morning message.

Paul Rees says of this process that a vital part of it is in the preparation of the preacher. He sees an interlocking and interlacing of sermon preparation and preacher preparation. Of the twenty-five hours he averages in preparation to preach every week, some of the time must be spent in preparing his own soul for the delivery of the messages. He writes, "Of this I am unalterably convinced: unless the soul of the preacher is in tune, the sermon will be out of tune." As for his delivery, Paul Rees neither memorizes nor reads from a manuscript. He takes his manuscript with him into the pulpit, but chiefly as an aid to accuracy in the use of statistics or quotations. His idea is to try thoroughly to absorb what has been prayerfully written, so that the audience rapport is not hindered, preaching becomes an encounter between preacher and listener, and nothing harmful or irrelevant keeps the Word of God from "getting through" to the listeners.

Paul Rees is endowed with many physical, mental, and spiritual qualities of a great preacher. He has the appearance of a preacher; there is an air of dignity, scholarship, and at the same time warmth of human personality about him. Dr. Ralph Earle says of him that there is an expressiveness in his eyes that holds your attention while he is preaching. His voice is

rich and pleasant, and his vocabulary is versatile and adequate. A winner of oratorical contests in college days, he still can produce the striking phrase, the strong sentence, the skillful use of vividly descriptive words, the achievement of carrying his listeners with him in thought and feeling. Yet he has never been criticized for taking advantage of his listeners, of using his persuasive powers to manipulate their feelings, nor of depending upon his talents rather than upon the Spirit's might.

He writes in his sermon "The Pure in Heart" (McGraw: *The Holiness Pulpit*) of "the recurrent note of that heavenly octave." Again he declares, ". . . having flung out his challenge, well salted with sarcasm. . . ." In his book *Stir Up the Gift*, here is an example of his vivid language: "Every decently informed adult knows, I take it, that during the early decades of this century the sermon fell upon hard times. It had to compete with more and more music in what became in some churches a field day for Beethoven and Bach. It had to contend with a worldly insistence that it be made shorter and shorter in order that members might find more time for Sunday golf and joy-riding, an insistence that was not wholly reprehensible since a tepid talk as timid as a titmouse on 'The Virtue of Being a Good Neighbor' had in it precious little that could be said in nine minutes and a half."

Early in the sermon, Rees gains and holds attention. Perhaps his many years' experience of having his Sunday morning services broadcast while he was pastor of First Covenant Church in Minneapolis (which pastorate he held from 1938 until 1958) taught him that he must make his listeners want to hear what he had to say during the first two minutes of his sermon. His sermons are rich in

imaginative use of the Bible and also in excellent illustrative materials. In his sermon on "The Dazzling Face," there are twelve brief illustrations. Four of these are from the Scriptures, five from history and literature, two are personal, and one is hypothetical. He seldom uses more than this number of illustrations in a sermon, but sometimes he does. Never are there less than three or four. His use of poetry gives beauty to his sermons, and in most of his messages there is at least one apt quotation of this type. Sometimes there are several.

Vernon Swim, of Nazarene Theological Seminary, gives three things he sees as factors in the effectiveness

of the preaching of Paul S. Rees. He writes, "Rees is successful then because he is gifted with the art of good speech, because he formulates successful sermons, and because God blesses his ministry." Perhaps Swim has summarized the analysis as well as can be done. Certainly there is in this third reason the most significant factor of them all. God has indeed blessed the preaching of Paul Rees. God has blessed his ministry because he has sought the help and guidance of the Holy Spirit, he has been totally and completely committed to Him, an instrument in His hands. He has preached like a man speaking with the holy, "authentic urgency of a New Testament preacher."

From My Hebrew Bible

The Nothingness of Evil

By James H. Whitworth*

MAN LIKES to think that he is somebody. Satan did too. He presumed to be like the "I AM." Whenever anyone sins in this way, he precipitates ruin upon himself. However the end of evil is not destruction only, for sin reduces man to the zero point. There is nothing worthwhile in iniquity.

To point up the folly of sin, Old Testament writers use frequently the word 'aWeN, meaning "nothingness." Sometimes it is translated "vanity" or "wickedness," but more often "iniquity." Another word, RiYQ, signifying "empty" or "poured out," is used a few times for "vanity." In Ecclesiastes, Solomon elaborated on the nothingness of life apart from God with the use of HeBheL, a word suggesting

one's "breath" or "vapor." Several times a compound word has been translated as a proper noun, "Belial," which in other cases is rendered "wicked" or "ungodly." Actually BeLiYyaCaL means "without profit." This idea of being "good-for-nothing" is carried over into New Testament Greek in the word *phaulos*.

After the Wise Man had tasted all the pleasures of life, he declared that all was a vacuum. When the great experiment is needed, man realizes that evil finally reduces every good thing which God has given to worthless wind. The end of sin is *nihil*. Like the evil which they foster, the idols of this world were said to be things of naught, 'aWeN. Whenever man sees the total worthlessness of all things in a life lived apart from God, he confesses himself to be nothing.

*Normal, Illinois.

Choice: A Gift of God

By William C. Summers*

TEXT: Joshua 24:15

In Genesis 1:26 we read, "Let us make man in our image." This "image" included, among other things, the power of choice, the ability to make decisions. The Church of the Nazarene believes "that man's creation in Godlikeness included ability to choose between right and wrong, and that thus he was made morally responsible" (*Manual*). The Bible bears out this belief throughout. We read no place that a man is forced to act in a certain way or do certain things without the freedom to choose. But we do read many places that man is called upon to make a choice between two or more alternatives. In fact all the promises of God are dependent upon the choice of the individual.

Since choice, or the power of choice, is God-given:

I. WE ARE RESPONSIBLE FOR OUR CHOICES

We cannot act as we please and then place the blame upon someone else. God holds us individually responsible for our actions. "The soul that sinneth, it shall die" (Ezekiel 18:20). God gave man the ability to choose between good and evil, the right and the wrong, freedom from sin or slavery by sin; the choice is ours to make and we are directly responsible for it.

We are responsible for the results of our choices. You have heard the statement many times, "Well, it is not my fault. I could not help it." Don't be too sure. Many times thoughtless decisions have disagreeable results, and often the decision has been completely forgotten. Our lives are not lived accidentally; they are rather the result of many decisions made over a period of many months and years. What we are doing today has been determined by the choices we made many years ago. What we will do five, ten, or fifteen years from now will be determined by the decisions we make today. Let us make the right ones, shall we? Because our decisions not only affect us, but—

Our decisions affect others. Every time you make a decision the lives of others are affected. A choice to go some place brings your influence into play in the lives of others that you meet and is a force for good or evil. Those whom you meet will be either better or worse because of your presence. My decision to come to church today is affecting you in some way.

By way of illustration, when I made the choice to enter the full-time ministry the lives of many, many people were affected in many different ways. My family was affected in that decision. It was to put them in communities that they otherwise would not be in, and subject them to influences that we would not ordinarily

*Washington, D.C.

choose for them. We moved to one town and were there about one week when our son's new schoolteacher called on us. She said that our son was such a fine boy that she did not want to see him ruined by that community and one year in that town would ruin any boy. Well, we stayed and the community did its worst, but our God was as good as His word and took care of all of us, including the children. Some of those influences we would not have chosen had it not been for the earlier and greater choice to do the bidding of God. Every choice that we make, to a greater or lesser degree, influences the lives of others.

Once a decision has been made and acted upon, it cannot be undone. I thought about this considerably. It has a great likeness to a word that has been spoken. Other words can be said to counteract the original; an apology can be made for the damaging criticism, but much of the harm has already been done and cannot be undone. Once a decision has been acted upon, influences are set in motion that cannot be stopped by making a contrary decision. Of course choices can be made that prevent further disastrous and undesirable results, but they cannot erase the scars of damage already made by earlier decisions.

II. THE PRIVILEGE OF CHOICE IS A DOOR OF OPPORTUNITY

The door to eternal life is set before us by the power of choice. "Behold, I have set before thee an open door" (Revelation 3:8) and "Choose you this day whom ye will serve" (text) are momentous statements. They are tremendously important. And there are others: "Behold, I stand at the door, and knock"; "If any man will come after me." These statements make it unquestionably clear that the decision is ours to make. Eternal life is set before us. The

greatest opportunity anyone ever had is the chance to be saved from a life of sin. What a glorious thought! To be lifted out of the pit of sin with its moral corruption and degradation by making a decision! A decision that puts in motion the machinery of heaven until a new name is written down in glory! A decision that brings the heart of the sinner to the place of repentance and confession and ultimately faith!

The privilege of choice is also a door into a blessed fellowship. And here the exercise of choice certainly pays rich dividends. ". . . I will come in to him, and will sup with him, and he with me." What glorious reality! Christian fellowship! This fellowship is twofold: fellowship with God and fellowship with man. But before this fellowship can be possible one must be in the right relationship with God and man.

When a boy takes a glass and concentrates the sunlight on a pin point of paper, it generates enough heat to ignite the paper. But in order to do that the glass must be in the proper position relative to the sun and the paper. So it is with Christians. If we are to enjoy the fellowship of God and one another, we must be in the right relationship with both God and man.

The privilege of choice is also a door to Christian service. Once a person has been lifted out of sin and is in fellowship with God and other Christians, he begins to feel the tug of the Spirit towards some type of Christian service. I do not mean to imply that all will be called to preach, but all will be led toward something useful to do. We are saved that we might help save others. We are caught to become catchers. If our part in helping to save others is only to be cheerful and helpful, and be regular at church, then we ought to do it the

very best we can. If we have talent in other areas we ought to find the will of God for our lives and get into the place of service that He has for us as soon as possible after we are saved from sin. And may I suggest that this place of service will almost invariably be within the ranks of our own church? I feel that God would have us work together, not in competition. We should put our efforts where the fruit of our labor will be preserved by those that follow after us rather than to be left to the fate of being uprooted by someone of another faith that happens to be zealous for his particular philosophy.

But there is also another glaring possibility of the privilege of choice. It can be:

III. A DOOR TO MISFORTUNE AND ULTIMATE DOOM ETERNALLY

Since we are responsible for our choice, we have no one to blame but ourselves for the misfortunes that are ours because of what we choose.

Since we have the power to choose eternal life, the failure to do so is a choice for eternal doom. Some people act as though they think they can simply postpone deciding anything, but that in itself constitutes a decision.

In such a case they are deciding not to choose—a refusal begging not to be accepted as such.

Instead of choosing Christian fellowship we can choose to associate with the cohorts of hell. Instead of choosing the hallowed fellowship of the saints and of Jesus for all eternity we can remain in darkness with demons for our companions. What shall it be? The fellowship of the saints or the fellowship of demons? The opportunity is ours to choose.

Instead of choosing Christian service we can choose to fight against God. Jesus said, "He that is not for me is against me." So in reality we either choose to serve God or we are choosing to fight against Him. Many a young person has decided not to serve God in active Christian service only to learn that attempting to be neutral has placed him in the opposite camp.

"Choose you this day whom ye will serve," is still as great a challenge as it was the day it was first uttered. Whom will you serve? Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Remember, the power of choice can be a door of opportunity or a door into misfortune. Which will it be for you?



"Any minister of any church anywhere could increase his influence and improve his ministry up to 100 per cent if he would devote himself to this business of the choice and training of adequate leaders for his church."—Weldon Crossland, *Better Leaders for Your Church*, p. 20.

I Prayed Today

By M. Clarke Garrison*

I PRAYED TODAY. Of course I pray every day. But today I prayed especially for two persons: one, a lad of five or six years of age; the other, a young minister of the gospel, a pastor in a small church in the Southland.

I was sitting on the platform taking active part in the song service, preliminary to bringing the message of the morning. The young pastor was directing the singing, which the entire congregation was entering into wholeheartedly. Especially I noticed a small boy in the pew directly in front of the leader. He was singing his very heart out. He was a boy to whom I could not help but be attracted—a boy I would want my son to be like, mischievous eyes, wiggles, and all.

He knew the tunes. He apparently knew the words, for he seemed to be pronouncing them right along with the others. I realized one so young would hardly be reading them, even though his hymnal was open. It was then I noticed he kept his eyes glued to the pastor-leader. Yet I was not fully aware of the method he was using to sing so well until the pastor made a very glaring error in singing. The little fellow made the same error. That is it! He was adept at reading the pastor's lips. He was singing the words the pastor was singing. The pastor missed. He did also.

At first I was amused. Then it became a serious matter with me. Here was a boy. He could be anyone's boy. He was following a leader. He was

succeeding. It was then I prayed for him, "O God, may this lad remain a follower of Thine, a follower of the church, a follower of his pastor. May he never lose confidence in his pastor's leadership, his calling, his rightful place in the Kingdom work. May he look to his pastor for guidance in all things."

I could not get away from the apparent confusion it caused the little boy when he realized he was singing the wrong words. He was following the leader. He must be right. The others must be singing the wrong words. Surely his pastor would not do that which was wrong. I felt an urge to pray for this young minister also. I did, with a heart full of love for him. I do not remember the exact words, but they went something like this: "Now, Lord, here is a young man, one called of Thee to do a specific work in the Kingdom. He is to be a leader of Thy people. Others are using him as an example of what a Christian ought to be. May he never falter along the way. May his path always be straight. Help him, Lord, ever to lead others to follow in Thy footsteps."

Yes, just a boy singing the words uttered by the leader. But a mistake by the leader meant one for the boy also. I prayed for the boy. I prayed for the pastor. I prayed for myself also. Even as I do now, I prayed, "Lord, help me to be consistent in all my living. May others who are following me as I follow Thee not detect anything in me that is displeasing in Thy sight. AMEN."

*Hot Springs, Arkansas.

Training Our Young People in the Ethics of Holiness

By Kenneth L. Dodge*

THE STARTING PLACE for a subject such as this is, I suppose, with a definition of what we mean by ethics. The dictionary defines the word thus: "The science of right and wrong." In his book entitled, *Sanctification, the Experience and the Ethics*, R. T. Williams, Sr., says that the ethics of holiness is the way we live the experience. He further states that the way we live this experience is based on two factors: conscience and knowledge. To live the experience at its best, then, we need a well-educated conscience.

Our task, then, is to train our young people to depend on the voice of conscience, being sure that we are always doing our best to educate that conscience. A sanctified conscience ought to be a relatively safe guide, for it would be one that was controlled by the Holy Spirit, and by following the checks of the Spirit we could and would keep on the path marked right. However, this does not eliminate the need for education. The better educated the conscience is, the better and more useful life of holiness we can live. A man with a poorly educated conscience might keep sanctified in spite of his blunder occasioned by his ignorance and poor judgment, but there is little doubt that he would be much more useful in the Kingdom were he better educated.

Therefore what we really want to

do is educate our young people so that their discernment between right and wrong will be a more intelligent one, with the end result that they will prove more useful in the task of building the church and the Kingdom.

How can we do this? I do not profess to have the answer, but I would like to suggest for discussion three general areas where I believe we can work.

The first, strangely enough, is *from the pulpit*. Now of course we cannot get the entire job done from the pulpit, but it marks a starting place, at least. So often we fail to realize the high premium that God has put on preaching. Paul said that it has pleased God through the foolishness of preaching to save men. The sermon is the high point of the service, and should be instilled into the thinking of our people as such.

We have heard of the preacher who belittles preaching as such; he leaves the impression that it is a shame to break in on such beautiful music with such a dull and ugly thing as preaching. He is fond of telling the story of the little boy who when asked how he liked the service, after he got home, replied, "The show was good, but the commercial was too long." It does not take much of that kind of psychology to condition the people to look on the sermon as a necessary evil rather than as a message from our great God. Where this kind of attitude prevails, it is difficult if not impossible to

*Pastor, Toronto, Ontario.

sound a clear, strong voice from the pulpit on questions of ethics, or, for that matter, on any question of vital living.

If we keep the sermon in its proper place and perspective in our services, we can deal more effectively with the moral and ethical issues of our day.

Of course it goes without saying that, if we are attempting to train our young people in ethics, we must be plain and simple in our approach. The fact is, most of our people need educating. One writer has said that most people who attend church have only a third-grade education in spiritual matters, and that we should gear our preaching accordingly.¹ Obtaining the experience of holiness does not answer all our questions. As a young person I was often told that once I had the experience all my doubts, questions, and problems would automatically disappear. But this is not necessarily so! The problem that "bugged" me for many months was the difficulty of differentiating between new light and the possession of the experience. I heard more than one preacher declare dogmatically that if a person had the experience he would do this or do that, and the fact that you were not doing it indicated that you did not have the experience no matter what your profession. Many of the things such ministers mentioned were new light to me, and thus I had not been doing what they said the sanctified person would do. Thus the coming of new light confused me rather than helped me because of the manner in which it came, and I concluded that I was not sanctified. A few experiences like that and I was thoroughly confused. Thus the need for education and for the simple presentation that will enable our young people to obtain from

the pulpit some of the light and knowledge they need to exercise effective moral discernment. The inevitable, corresponding result will be a better ethical approach to the experience of holiness.

The second way in which we may educate our young people is *by example*. He must have been a very wise man who first said, "What you do speaks so loudly that I cannot hear what you say." We do, indeed, teach more by what we do than we do by what we say.

If we want to teach our young people that strict honesty is required of the pure in heart, surely we must set a right example. Some time ago I heard an evangelist speaking to young people in a rally service. In his effort to impress upon the young people the importance of courtesy he told the following incident: "I was in a crowded lobby buying tickets for a concert that my wife and I planned to attend. I waited in line at the ticket window, and while waiting noticed a large sign above the ticket window which said, 'Count your change before leaving the window; otherwise no adjustments can be made.' When I finally got to the window, however, I had forgotten about the sign, and stepped away from the window without counting my change. When I did count it, I saw that a mistake had been made, for I had given the ticket seller a five-dollar bill and he had given me change for a ten-dollar bill. I reapproached the window and said to him, 'You made a mistake in my change.' Before I could explain to him the nature of the mistake, he told me rudely and loudly to read the sign and stop annoying him. I attempted again to explain the nature of the mistake, but he again interrupted me to tell me to move on, others were waiting, and I was holding up the line." The evangelist concluded his

¹W. E. Angster, *Power in Preaching*.

story by observing that the ticket seller's lack of courtesy cost him five dollars; for he said, "I made no further attempts to straighten out the mistake, but instead pocketed the five dollars for myself."

That kind of example speaks ten times louder than any sermon on the subject of basic honesty in our dealings with our fellow men. I do not know where your sympathies would be, nor do I know what kind of impression that story would make on our young people. I do know that in my opinion that man lost a good opportunity to demonstrate the reality of perfect love in the life of the sanctified. Also I think he defeated his own purpose in telling the story. Here is a mixing of moral principles, as with the mother who, when told by her little boy that the next-door neighbor wanted to borrow the lawn mower said, "Borrow the lawn mower? Gracious, no! This is Sunday, and it would not do to cut the grass on Sunday. Tell him we do not have any mower."

Then how are we going to teach our young people that the juvenile philosophy that says, "Rules are made to be broken," and its twin, "It is all right to break the rules if you do not get caught," are incompatible with holy living? The fact that so many young people live by these standards attests to their popularity. The fact is, if we are going to do anything about it, we must set the right example by obeying the rules ourselves.

For example, what can we say when we demonstrate a carelessness in obeying traffic rules?

We are as much responsible for obeying the traffic rules whether we get caught or not as are our young people for obeying the rules we make for them whether they get caught or not. Rules are not made just to be broken; they are made for the com-

mon good of the majority, and this applies to traffic rules, church rules, and any other rules you can name.

Let us set an example before our young people of basic honesty and law-abiding lives, then speak with authority when we say to them that this is consistent with holy living.

The third way by which our young people can be educated is by *building strong Christian homes* where our young people are tied to God and the church at an early age.

This avenue of approach lies almost beyond the reach of the preacher. It is so difficult to get through to the homes in any effective teaching program. Still, if we encourage our people to maintain family altars, keep the Sabbath holy, and build strong church ties, we are at least moving a step in the right direction.

If there were only some way in which the pastor could become a part of each home, it would be a tremendous help in building that home around the church. In most homes the only time the family is together is at mealtime, and in the atmosphere of the closeness of sharing a meal an excellent opportunity is provided for the pastor to get close to all the members of the family.

Of course, to do this, we might have to follow the example of Jesus when He invited himself home to dinner at the house of Zaccheus. Or we might follow the example of the itinerant preacher who dropped in on the good lady of the house just as she was preparing dinner. "I thought I told you to come after dinner," she said as she hastily attempted to set another place at the table. "Yes, ma'am, that is just exactly what I came after," replied the not too well fed preacher.

However it is done, we must do our best to get into the homes of our people and help them build homes where Jesus abides and where the

atmosphere of spirituality is as much a part of the home as the furniture. To do so will do more for our young people than anything else we have named in this paper.

In conclusion let me remind you that these points are merely presented as a basis for discussion. No doubt all of us agree that our young people

need a better understanding of what holiness living entails. These are some of the ways in which I would try to give them that understanding. These suggestions have not proved 100 per cent successful, but they have helped in some instances. Any additional suggestions would be as humbly received as these have been given.

From Behind My Pulpit

I See the Open Door

By Willard B. Airhart*

THERE IS SOMETHING suggestive about a door left ajar—something inviting, a challenge to a curious nature. A church door wide open should mean a number of interesting things.

The door ajar challenges snobbishness. That very word sounds narrow, cynical, and selfish. It ought to be utterly foreign to a community of Christians. Usually reserved for the rich and highly cultured, it is a term applicable to all who deliberately reject the companionship of any fellow creature. The open church door pledges that Christian principles cry out against snobbery, making all who enter equally welcome.

The door ajar challenges the spirit of satisfied contentment. It is an acknowledgment that there are still many "out there" who should be on the inside of the church door. It forbids the growth of stagnating self-satisfaction that is so jealous of its own warmth that it refuses to open the circle to receive a chilled wanderer.

The door ajar suggests not only that the hungry can come in, in search of truth, but also that the spiritually

nourished should go out as inspired crusaders. The highways and byways are still appointed as fit locations for the work of Christian disciples. The priests and the Levites still pass by on the other side, leaving the bruised and battered modern man helpless and insensible. The twentieth-century Samaritan must go out of the church to where the need is, else the stricken soul will surely die alone.

However, the door ajar suggests that the church has both the right and the obligation to close that door as a barrier against evil. There are times when the door must be shut to protect those within the sanctuary and to preserve the church's effective witness to the world without. The church must be vigilant lest it allow the careless, passionless, selfish, man-fearing, sin-tolerating spirit of the world to become its own. The door need never be shut against men but it must always be shut against the false doctrines of men.

And so whether or not the church door stands literally ajar, may I always see, from behind my pulpit, the spirit of the open door.

*Victoria, British Columbia.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 9:4

SERVICE

In verses four and five eight special privileges of the Israelites are enumerated: the adoption, the glory, the covenants, the giving of the law, the service, the promises, the fathers, the human birth of Jesus. What a heritage!

The word for "service" is *latreia*, which occurs only five times in the New Testament (John 16:12; Romans 9:4; 12:1; Hebrews 9:1, 6). In the Septuagint it always refers to "divine service." That is the way it is translated in Hebrews 9:1. It first meant "the state of a hired labourer."¹ But even in classical Greek it was used for the service of the gods. In modern Greek it means "adoration, worship." In the New Testament it is used only for service to God.

IS CHRIST GOD?

The only answer to that in orthodox theology is an unequivocal "yes." But the question that concerns us now is whether Christ is here (v. 5) equated with God. The King James Version makes that connection. So does the American Standard Version. The Revised Standard Version, by putting a period after Christ, does not.

The problem is created by the fact that in the earliest Greek manuscripts (Aleph, B, A) there are no original punctuation marks. The placing of commas, periods, and question marks is therefore a matter of editorial opinion—hence a rather subjective matter.

The Westcott-Hort text places a comma before "who," thus affirming

the ascription of deity to Christ. This reading is supported by most of the Church fathers. Nestle's text places a raised period there (equivalent to the modern semicolon). That would make the closing part simply a benediction to God.

As would be expected, Moffatt adopts the latter interpretation. So do Goodspeed and Ballantine. Weymouth and Williams, along with the majority of translators, do not. What decision are we to make?

Alford argues at length for the traditional punctuation and consequent interpretation. Christ is here called God. He concludes:

"The rendering given above is then not only that most agreeable to the usage of the Apostle, but *the only one admissible by the rules of grammar and arrangement*. It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all—that from them sprung, according to the flesh, He who is God over all, blessed for ever."²

Bengel also connects the closing clause with Christ. He would paraphrase the passage: "Christ is of the fathers, according to the flesh; and at the same time was, is, and shall be over all, inasmuch as He is God blessed forever. Amen!"³

James Denney presents clearly the three main arguments in favor of the traditional punctuation. Then he rather surprises us by setting them

*Professor, Nazarene Theological Seminary.
¹Liddell and Scott, *Lexicon* (1940 ed.), p. 1032.

²*Greek Testament*, II, 406.
³*Gnomon*, III, 124.

aside. His conclusion is as follows: "I agree with those who would put a colon [semicolon in U.S.] or a period at *sarka*, and make the words that follows refer not to Christ but to the Father."⁴

Godet spends four pages defending the use of the comma rather than the period. He writes: "The entire primitive church seems to have no hesitation as to the meaning to be given to our passage."⁵ After surveying the opposing arguments he concludes: "It seems to us, therefore, beyond doubt that Paul here points, as the crown of all the prerogatives granted to Israel, to their having produced for the world the Christ, who now, exalted above all things, is God blessed forever."⁶

Meyer agrees that none of the fathers of the Church make the closing part a doxology to God. He adds: "Now the decision, which of the two leading interpretations fits *the meaning of the apostle*, cannot be arrived at from the language used, since, so far as the words go, both may be equally correct . . . ; nor yet from the immediate connection, since with equal reason Paul might . . . feel himself induced to set over-against the human side or might be determined by the recital of the distinctions of his nation to devote a doxology to God, the Author of these privileges who therefore was not responsible for the deeply-lamented unbelief of the Jews."⁷

While admitting that John in the first verse of his Gospel declares Christ to be God, Meyer asserts that Paul never does.⁸ Not everyone would agree with this sweeping verdict. Many good scholars feel that Paul

does just that rather plainly in the several passages.

One of the main arguments which Meyer emphasizes he expresses thus: "Besides the insuperable difficulty would be introduced, that here Christ would be called not merely and simply *theos*, but even God over all . . . , which is absolutely incompatible with the entire view of the New Testament as to the dependence of the Son on the Father." Hence he concludes: "Accordingly, the doxology of our passage cannot be referred to Christ, must be referred to God."⁹

But here, as too often, Meyer seems to lack the imagination which goes with sanctified common sense. Of course Paul would not assert that Christ was over the Father. The word "all" means "all things," as elsewhere. That Christ is over all things is based on His creatorship of all things (Colossians 1:16).

The reader is perhaps wondering why we have devoted so much space to this one problem. Sufficient vindication may be found in the following statement by Sanday and Headlam: "The interpretation of Romans ix.5 has probably been discussed at greater length than that of any other verse of the New Testament."¹⁰ They themselves devote over five pages of very fine print to a special note, "The Punctuation of Romans ix.5."

First of all they note that there are four main interpretations, as follows:

"(a) Placing a comma after *sarka* and referring the whole passage to Christ . . .

"(b) Placing a full stop after *sarka* and translating 'He who is God over all be blessed for ever,' or 'is blessed for ever' . . .

"(c) With the same punctuation translating 'He who is over all is God blessed for ever' . . .

⁴EGT, II. 659.

⁵Romans, p. 343.

⁶Ibid., p. 345.

⁷Romans, p. 361.

⁸Ibid., pp. 361-62.

⁹Ibid., p. 362.

¹⁰Romans (ICC), p. 233.

“(d) Placing a comma after *sarka* and a full stop at *panton*, ‘who is over all. God be (or is) blessed for ever.’”¹¹

They add: “. . . the question is one of interpretation and not of criticism. The original MSS of the Epistles were almost certainly destitute of any sort of punctuation.”¹²

As far as the grammar is concerned, Sanday and Headlam think that “concerning the flesh” would most naturally have an expressed antithesis, as in Romans 1:3-4. In connection with the Jews, especially, Paul would be careful to assert the deity, as well as the humanity, of Christ. They also note that the words *ho on* (“who is”) imply very strongly that the words following relate to what precedes. This seems to us a significant point. Then, too, the position of “blessed” (*eulogetos*) favors the ascription to Christ. These three grammatical points add up to a considerable weight.

A second main argument is that of the connection of thought. Sanday and Headlam write: “Probably not many will doubt that the interpretation which refers the passage to Christ admirably suits the context.”¹³ It forms a natural climax to the list of special privileges enjoyed by the Jews. Also, the doxology seems unnatural in this passage filled with sadness.

The third main argument treated by Sanday and Headlam relates to Pauline usage. It has been affirmed that the apostle would not apply the name “God” to Christ. But he clearly and repeatedly calls Jesus “Lord,” and this for the Jews meant deity.¹⁴ And while the term “blessed” was reserved by the Jews primarily for God himself, yet later New Testament books have doxologies addressed to Christ

(e.g. Revelation 5:13; II Peter 3:18).

The final conclusion of Sanday and Headlam is expressed in the following words: “In these circumstances with some slight, but only slight, hesitation we adopt the first alternative and translate ‘Of whom is the Christ as concerning the flesh, who is over all, God blessed for ever. Amen.’”¹⁵ The judgment of these careful, thorough scholars may well be accepted.

In the Appendix to volume two of Wescott and Hort’s *The New Testament in the Original Greek* we discover a rare phenomenon—these two great collaborators expressing differing opinions. In connection with their joint statement, Hort adds in brackets concerning the punctuation in the margin: “which alone seems adequate to account for the whole of the language employed, more especially when it is considered in relation to the context.”¹⁶ Thus he favors applying the doxology to God alone. But Wescott, also in brackets, expresses the opposite opinion. He feels that the clauses “seems to make a change of subject improbable.”¹⁷

What is to be our conclusion concerning this much controverted question? First of all, we should recognize that the problem is linguistic rather than theological. The fact that such a conservative scholar as James Denny, author of the famous classic *The Death of Christ*, should favor ascribing the doxology only to God should warn us against labeling or libeling those who may prefer that interpretation. Nevertheless, with all the evidence in hand, we feel that the King James Version is here preferable to the reading of the Revised Standard Version. But dogmatism in the matter is precluded.

¹¹*Ibid.*

¹²*Ibid.*

¹³*Ibid.*, p. 236.

¹⁴*Ibid.*, p. 237.

¹⁵*Ibid.*, p. 238.

¹⁶*New Testament*, II, Appendix, p. 110.

¹⁷*Ibid.*

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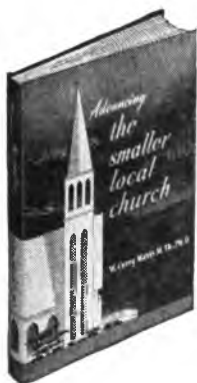
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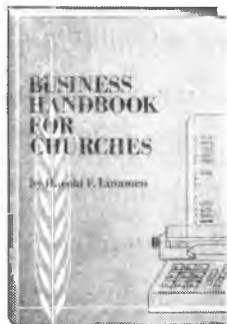
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It Can Happen Between Revivals

By J. Melton Thomas*

THE TIME HAS NOT come to say there is no place for the revival meeting, as such, in the Church of the Nazarene. In fact there has never been a time in the history of the Church in which the possibilities of extended periods of revival effort have been greater. Today, with an all-time high acceptance of the special revival period by the Church at large, the challenge to us who never felt any other way knows no parallel. To do a type of work that the pastor can never do, to give emphasis in areas where the pastor can give only general attention, to incite the effort requisite for harvest of the pastor's labors, the evangelist with his specialized ministry knows unique opportunity at this present hour.

But the work of evangelism is not confined to a special period in the spring and another in the fall. The work of evangelism continues throughout the church year. The pastor's heart must be the heart of an evangelist, both in revival season and out of the same. When this is so, the pastor will not be content to wait the arrival of his evangelist for all the reaping. The work of the Kingdom is arranged in no such neat pattern. There will be times in which the harvest is ready now, and now the pastor will want to put in the sickle. There will be many Sunday evenings, an occasional Sunday morning, in

which the voice of the reaping Spirit of God will be heard speaking with unmistakable accent, "Today is the day of salvation." Indeed there will be specific effort all along to make such atmosphere possible.

It is to the matter of maintaining the revival atmosphere as a chief characteristic of week-by-week activity of the local church that this paper is directed. Its thesis is that the work of evangelism can be a continuing thing. It can happen between revivals! There can be special days, and special seasons, of harvest enjoyed by the pastor and his people as a result of their joint love and labor. As we approach the summer months it might be that God could use a period of Sunday-night-by-Sunday-night effort to give some of the greatest victories of the entire year. The following suggestions are given as aids to assist in setting up a period of intense effort to win souls in the Sunday evening services between revivals.

SOME GENERAL PRINCIPLES

1. Let it be by the leadership of the Lord. God is able to lead a given pastor in a program, tailored of the Holy Spirit, to meet the need of a given time. It may be that what has worked for someone else will work for him; again, it may not. But this is sure: If a pastor waits with longing for leadership from God for a plan that will assist revival to come to his church, God will hear, and God will

*Pastor, Spokane, Washington, Valley Church of the Nazarene.

heed that prayer. He will lead that pastor in originating, in adapting, or even in copying a program that can be blessed in his church and at this given time.

2. Spell it out specifically. The campaign should have a name. It may be the "Midsummer Harvest Season," the "Fall Revival Follow-up," the "New Life for the New Year Evangelistic Crusade," the "Deeper Life for a Different Day Campaign," or a hundred others that God might lead one to. The campaign should be for a specific time. Four weeks, or five, or nine make no great difference. The point is that a sense of completion demands a beginning time and a closing date. The campaign should have specific intents: we shall strive to have this many present each evening; we shall pray for seekers at every altar service of the period; we shall hope for a given number of members received into the church on the Sunday evening following the conclusion.

3. Dare to do the different. There are appealing evangelical workers in your area whose special contribution of talent would tend to draw people. Some of these people are singers, some musicians, some religious artists, some who give dramatic recitations. There are choral groups from your high school. There are lay Christians with outstanding testimony. You can advertise such talent, and people will come to hear. Dare to be different enough to get things going that people will favorably discuss.

4. Rely on people participation. The above participants can be arranged for by your people. You, as pastor, can establish policy, asking your people to see that our positions are not compromised; and then leave the leg work to laymen who are eager to aid. Use your own folks in every way you can. Add another special song. Get your young folk in an or-

chestra. Organize promotional teams to mail, phone, visit. Be sure that a prayer band has a large place of emphasis. Many older people who cannot attend the evening service could be enlisted to pray while the service is in progress. Every possible member of the church should be assigned some responsibility in these evening services.

5. Give it all you have got. The pastor alone cannot successfully carry through such a program as this, but he has a major place. He will be giving general guidance to the entire activity, but his most important role will be giving attention to his preaching. It is for this reason that the many details must be left to the laymen. This period will see many new people in his services, and for their sakes the pastor must be preaching his best. He will likely want to use truth that he can wield, under God, with his own right hand. He will want to preach with purpose and with power. It will be revival preaching: the Cross, sin, salvation, destiny, reward, holiness. The pastor's best contribution will be to see that he does his best preaching, growing out of his best preparation, and blessed of God through his best praying.

6. Register the results. Those ushers must be alerted to get information on every new person that enters the door. Victory gained as specific heights are reached should be recognized for the encouragement of the people. The newspapers should have story after story of what happened at your church last Sunday night, and what is planned for the following. Your own weekly newsletter to your people should be filled with accounts of the work being done, the victory being won. Finally, the ultimate register of results should be in seeing that those who are saved have been

added to the church, and enlisted in soul-winning activity on their own.

A SPECIFIC PROGRAM

That the above principles may be given illustration, a program much used of God in our local church is here given. When the writer of this article accepted a call to his present church, he began to pray that God would lead toward successful beginnings. A plan which he felt was God's leadership began to unfold, and when he arrived at the new charge he found conditions just right for what was by this time a quite well formulated plan of action. It was a very simple plan, an adaptation of ideas used elsewhere, and by other pastors.

The program was designated the "Ninety-nine for Nine Evangelistic Crusade." This lead slogan indicated one main emphasis of the campaign, to average an attendance of 99 for the 9 weeks, in Sunday evening attendance. Other goals were: average Sunday school attendance of 189; average prayer meeting attendance of 49; 19 members to be received into the church. We prayed and planned for seekers at every evangelistic service. Our main emphasis was Sunday evening, but all areas of the church reaped materially.

To begin the organization and promotional work, the pastor and family entertained nine families of the church one Sunday evening after the evening service. The man and his wife in these nine families were asked to co-captain a committee of nine (themselves plus seven others), and charged with the promotional work of one Sunday, both Sunday school and evening worship. That evening those captains vied with each other in selecting those seven helpers, and were instructed that each committee must have some children, some young people, and some adults. In their groups

were to be one or two that they were not quite sure would be much help! The enthusiasm generated at that meeting indicated that nine times nine people could be pretty well counted on for those nine weeks.

And they delivered. The nine nights were given designation: Sunday school night, youth night, men's night, ladies' night, Easter cantata (the team having this had to accept penalty to be fair to others), holiness convention night, family night, music night, victory night, in that order. Something in keeping with the designation was to be emphasized. As indicated above, the teams were invited to bring in "talk" talent, and were told to use their own methods in promotion. Those laymen delivered! They worked on Sunday school, though the emphasis stayed Sunday evening. They brought in special talent, for Sunday evening; developed drawing attractions for Sunday school. Sometimes the pastor held his breath, but not one thing was out of line. Those who had handicaps capitalized on them. For instance the team that had the evening service that all of Spokane was united in holiness convention at First Church ten miles into town reserved a section for 125 for Valley, and secured a police escort for a caravan into town. Over 100 Valley people were in that section, and a great many of the seekers were from Valley that night.

And what of other results? Sunday school averaged 191 for the 9 weeks, 28 per Sunday above the previous year's average, even though 35 had been set aside the Sunday before the new ministry began to start a new church. Sunday evening average attendance for the period was 121. There were altar victories at every evening service, and 20 members were

received into the church during a four-month period of which this campaign was half.

At the close of the campaign the three teams that reached the highest combined percentages of the two attendance goals were hosted by the other six teams at a victory fellowship

hour. Each captain was given a book of sermons written by the pastor. The church was moved forward many spiritual miles in those nine weeks, and we are convinced that any church can be who will believe in and act on the assumption that "it can happen between revivals."

"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of each day be every inch a queen!*

Contributed by Ruth Vaughn*

Portrait of a Queen

Upon meeting Mrs. Milton Poole, pastor's wife of the First Church of the Nazarene, Lubbock, Texas, one is instantly impressed with her devotion to Christ, her interest in others, her stimulating conversation, her intellectual acumen, her willingness to discuss ideas, her complete selflessness, her loving spirit. Her very presence gives to others a quiet peace, an inner joy; she expresses courage, kindness, and strength in just the way she lives.

Someone once wrote: "Some people walk into a room and say, 'Here I am!' Others walk into a room and say, 'There you are!'" The person who personifies the latter part of this phrase is Mrs. Milton Poole. She is never concerned with self; she is always concerned with others. When someone comes to her with a problem, she listens as though that one and that problem were the most important in the world to her right then. For those few minutes she enters into the other person's world; rejoices with him, cries over his sorrows, lends her helping hand. And after being in her presence, problems seem to fall

into place and values right themselves. Such is the greatness of her compassion for others; such is the magnitude of her heart.

Mrs. Poole lives by the Word of God. In times of illness or perplexity she goes to the Bible and finds its wisdom. She lives her Christianity every day. Her faith is indomitable. Her faith in others brings out all that is best in the lives she touches.

She has truly set her affections upon things above. And with a smile she gladly accepts her lot in life which God has provided. In all kinds of situations Mrs. Poole witnesses to the manifestation of the sanctifying graces of our Lord.

A young minister's wife said of her: "She is my ideal in every phase of life. I watch her closely whenever opportunity arises. She is beauty, poise, graciousness, laughter, warmth—she is Christianity!"

Mrs. Milton Poole has an inner faith that inspires everyone so much. Every life is deeper, richer, greater, stronger for having felt the loving tenderness of her touch. Truly this is a portrait of a queen. To Mrs. Milton Poole, I pay tribute!

*Pastor's wife, Amarillo, Texas.

ROYAL COOKBOOK

This is a pie that will truly melt in your mouth! It is very simple and quick to make—and is a dish fit for a king!

Melt in double boiler one twenty-five-cent Hershey almond chocolate bar (or six five-cent bars) with 2½ tablespoons of water. Cool. Whip ½ pint whipping cream. Add chocolate mixture to cream. Pour into pie shell. Keep in refrigerator.

OVER TEACUPS

Deep in the heart of every parsonage queen is this question: How can I be the best minister's wife possible? Mrs. Milton Poole gives her answer.

"Let me say that I do not think it is a simple thing to be a good minister's wife, any more than it is a simple thing to become a great Christian. It takes the very best we have of self-discipline, humility, and deep personal honesty for the problems, pains, and perplexities involved in parsonage life to be built into real character and Godlikeness.

"Some years ago I made a great discovery. After months and even years of too many N.Y.P.S. programs, missionary activities, showers, personal calls, community and district interests, I was left depleted in physical health, inwardly tense and disquieted. Out of this personal crisis, God revealed many things to me. They centered around this truth—that being is infinitely more important than doing. What I am inside weighs heavier in God's scales than a ceaseless round of activity, though it all is done in His service, and seems needful.

"Since that time I have been committed to making my own discoveries of what it means to really be like Jesus. And with each new understanding I have honestly tried to let it work within me, then in our home

and in our church. It is one thing to be busy for God in public activity, and quite another thing to practice God's presence moment by moment. It is always easier to do many things to be seen by men than to be pure in the privacy of our thoughts and intentions. But this is the test of what a minister's wife really is.

"Now the 'doing' side is important. Surely we cannot sit home all day to pray. But I believe God can help us keep a fine balance between inner quietness and love and the many duties and crowded schedule which are always with us. We can learn to do each thing as unto God."

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THE KING'S HOUSE

Need a kitchen bulletin board? You can make a very colorful, attractive one with a mounted, swing-arm towel rack. With fiber wallboard, make a panel for each rack arm. These should be about 1¾ inches narrower than the arm and as long as desired. Make slip covers for the panels from bright dishtowels. The rack arms will slip easily through hems at top of slip-cover. Pretty; useful! Push pins hold your memos, papers, photos in place.

HEART TALK

Mrs. Milton Poole has given some suggestions for letting the spirit of Jesus work out through our lives in

the parsonage. I want to share them with you.

"1. Have a regular 'quiet time.' We we cannot hear God nor find His guidance without it. Neglect of this one point could account for much of our inner turmoil.

"2. Never hold any feeling toward any individual which is not loving. Resentment, unforgiveness, self-justification—these have no place in love.

"3. Never tolerate self-pity. It will blight all it touches. 'Rejoice evermore.'

"4. Play down troubles, misunderstanding, criticism in the church. Do not magnify these situations. 'Blessed are the peacemakers.'

"5. By God's help, learn to accept criticism gracefully, do your best to

profit by it, and love the one who gave it. I think this is simply not possible except as we let God work it within us. But it is a beautiful thing in a minister's wife.

"6. Believe that love is the essence of Godlikeness, and that it is the law of the Kingdom. Therefore beware of preoccupation with self-consideration, self-consciousness, judging. 'Thou shalt love . . .'

"I think there are only a handful of great souls who do many things well. Let it comfort us to know that if we cannot be known as 'the perfect hostess,' 'the ideal teacher,' 'a beautiful soloist,' we can be full of love, strong in trust, strong in prayer, 'the shadow of a great rock in a weary land.'"

Pulpit and Parish Tips

II. The Real Value of Pastoral Calling

By E. E. Wordsworth*

SOME PASTORS think of pastoral calling as they do a spare tire in the trunk of the car, to be pressed into service only in emergencies. But there is intrinsic value in home visits. Effective pastoral calling will bring the pastor to realize that his members are individuals with personal needs.

Visit the newlyweds to assist in the establishment of their family altar and the dedication of their home to Christ from the very start.

Call on the parents of the new baby to congratulate them and to dedicate the baby in the home or arrange for the church dedication or baptism.

New families in the community should be visited as soon as possible. A family had not been in church for two years. But the pastor called and they started coming to church serv-

ices. A few weeks later both husband and wife returned to the fold of Christ. If ten or fifteen minutes is not enough, do not be disturbed. Do not be a "clock watcher." Be thorough but not careless. Use tracts, church bulletins, newssheets to help you. Some calls will take a whole hour, but do not waste time.

Take your Bible with you. Be familiar with it. Call with a definite purpose. Avoid idle chatter. Remember the word of Christ, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36). Do not appear in a hurry to leave, but do not waste precious time talking about yourself and incidental matters. The pastor's talk, questions, scripture readings, prayers, and counsels should be pointed toward soul winning, spiritual teaching, and the kingdom of Christ.

*Redmond, Washington.

IV. The Introduction of a Good Sermon

By W. E. McCumber*

YOU CAN BEGIN a sermon without an introduction. When Johnny enters the house the event is usually somewhat startling and nerve-racking. He clears the porch with a bound, bangs the door open, and seems to explode into the room. Some preachers launch their sermons like that, and usually with similar effect upon the people. A better way is suggested in the departure of a freight train. It begins slowly, picking up power and speed as it progresses. In that way you are more likely to enlist the attention and engage the thinking of your congregation.

The first three minutes of your sermon are crucial. Often the audience is won or lost there. It is vital to begin well, and there is considerable justification for the emphasis the introduction has received in most lectures on homiletics.

In your anxiety to capture the congregation's interest by your introduction, however, there is a peril. You can be overly dramatic, promising more in the first three minutes than you can deliver in the next thirty. Did you ever shoot skyrockets on the fourth of July? They soared upward with a whizzing sound, and at the peak of their flight they exploded brilliantly with a bang. A whiz-bang sermon cannot be preached by getting the bang before the whiz! A preacher stepped quietly into the pulpit, then

suddenly jerked his head toward the ceiling and thundered, "Look up!" As the startled congregation glanced up or ducked down, expecting some disaster, he leveled out his voice and calmly quoted the remainder of his text, "for your redemption draweth nigh" (Luke 21:28). You may be sure that he got their attention, but he certainly could not sustain that dramatic pitch through the message, and as the Scots put it, he "fizzled out like a damp squib."

Still, the introduction must be interesting and gripping. Let us therefore think together about some of the qualities that make it so.

1. *Variety is a good rule for introducing sermons.* All of us have heard ministers who invariably begin a sermon like a schoolboy reciting. "My text is . . . my subject . . . my first point is . . ." That is the next thing to passing out sleeping pills before preaching! Being careful to inject variety into sermon beginnings will more than compensate in audience interest for the time and study required.

Sometimes start where your text is. Frequently the wisest and best introduction calls for the time-honored method of examining the text in its relation to the context. This is especially true when we are preaching from a text lifted out of a narrative setting. But never go farther back into the context than is necessary to the subject in hand. Every text about

*Pastor, Thomasville, Georgia.

sin doesn't call for an excursion to the Garden of Eden and the original transgression. Neither does every text taken from Israel's life and history demand that we journey with Abraham from Ur of the Chaldees into Canaan! Enough context to make meaningful the text is a good rule.

Sometimes start where your people are. If something has happened that unites the thinking of your people on a single matter, you may effectively begin there and lead up to your text and subject. That was the method skillfully employed by Peter at Pentecost. The Holy Spirit had come, the Church was jubilantly witnessing, and someone in the bewildered crowd shouted out, "These men are drunk!" Whereupon Peter began to preach, denying the charge of drunkenness, explaining the incident as a fulfillment of prophecy, and closing his introduction with the text, "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:13-21). The message proper exalted the crucified and risen Christ as that saving Lord, and happily ultimated in three thousand persons calling upon Him for salvation.

I preached once from the incident recorded in Luke 13:1-5, where excited men brought Jesus news of Galileans slaughtered at worship by Pilate's soldiers. The day prior to my sermon the flooded river that flowed through our little town had been dragged for the body of a young man who evidently had flung himself into the black swirling waters deliberately. The sermon began like this:

"Yesterday we stood on the river bridge and watched men dragging the black water for the body of a suicide. Moving through the huge crowd that gathered, I listened to their conversation. It was quite evident that the tragedy had awakened two dominant emotions, curiosity

and pity. But if our interest in this incident stops there, the death of this young man is a total waste. Calamity, rightly interpreted, is a sermon from God, a call to repentance.

"That is how Jesus interpreted the news of the massacred Galileans. To the excited men who brought the news He solemnly declared, 'Except ye repent, ye shall all likewise perish.' Calamity preaches the brevity of life, the certainty of death, and man's deep need for God."

By capitalizing upon the fact that a common interest had already captured the minds of the congregation, it was easy to direct them to a text appropriate for the occasion and then unfold the eternal truths that God voiced from that portion of His Word. Their interest was held immediately, for they saw the relevance of the Bible to their present situation.

Sometimes start with an illustration that brings text and people together. For example, in a recent sermon I employed the text, "God is no respecter of persons" (Acts 10:34), and preached on the subject "God Is Impartial." I handled it topically, exploring the idea of God's absolute impartiality in three realms, each of them revealed in the word "whosoever." The outline was this:

(1) An impartial invitation to the sinful. "Whosoever will, let him take the water of life freely" (Revelation 22:17).

(2) An impartial rejection of the selfish. "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

(3) An impartial condemnation of the impenitent. "Whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

Text and people were linked together by a simple illustration that dealt

with some common attitudes. My opening words were these:

"In a former pastorate a Christian woman frequently said, 'I feel like God has made a pet of me, for He seems better to me than to anyone else.' Another friend of mine, who lost her baby at its birth, cried in her bitter sorrow, 'Why does God hate me like this?' Both were wrong. God makes no pets among His children, neither does He single out an individual as a special target of vengeance and wrath. The God of the Bible is absolutely fair and impartial in His dealings with people. That is the truth which burst upon Simon Peter in the household of Cornelius.

"Have you ever felt that God was unfair, that He played favorites? Then listen to the text, and think about its application in three areas that vitally concern you. 'God is no respecter of persons.'"

That is certainly not a classic introduction, but it served very capably to interest the people and make it easier to get across the truth of the message.

These are but a few of the varied ways in which a sermon can be introduced. Like Heinz products, there are probably fifty-seven varieties. That being true, there is no excuse for beginning every sermon by a single method, long since grown threadbare and lusterless to your congregation. Cultivate variety, putting the "spice of life" into your introductions.

2. *Another good rule for introducing sermons is brevity.* "Brevity is the soul of wit," and the wittier you can be in this respect, the more your listeners will appreciate it. One of my boys was given a novelty called "silly putty." It was a silica product and had to be kept in a plastic container. For when it was taken out it could be formed into a ball and would bounce around in a lively manner, but if it

were left out too long it would melt into a tired little puddle. An introduction can lose its bounce, and the interest of the audience will melt if the introduction is too lengthy. Did you ever meet anyone who shook hands with you and then held your hand and continued to pump it until you began to feel foolish? A good introduction is like a warm, sincere handclasp. It wins the favor and attention of the people, but it can lose their interest if it holds on too long!

For a model of brevity in a splendid introduction think of the opening words of the sermon Paul preached to the Areopagites, in Acts 17:22-23.

"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

There, in fifty words, thirty-five of them monosyllables, is an effective and appropriate introduction. And in the Greek New Testament only thirty words are used. Yet the wisest seminary or the most erudite of homiletics professors could not add a word to make it better.

In the days when sermons were two hours long, and men patrolled the church aisles with long, knobbed sticks to awaken the sleepers, a preacher could safely introduce his sermon in a liesurely fashion. But today sermons must be brief, and an extended introduction is grotesquely disproportionate to the main body of the discourse. Like an elephant's trunk, it should be long enough to do its work, but considerably smaller than the rest of the subject.

In my file I have an evangelistic sermon from the text, "My meditation of him shall be sweet" (Psalms 104:34). The subject is a question, "How

Do You Feel When You Think About God?" The sermon answers that question in two divisional statements, (1) That depends upon your conception of God; (2) That depends upon your relation to God. The introduction is brief, utilizing a portion of the context, and addressing a swift question to the congregation.

"Everywhere the Psalmist looked about him in nature he saw evidences of a transcendent wisdom and power and glory. 'O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches' (v. 24). Nature made him think of God, and each thought of God was precious, for he said, 'My meditation of him shall be sweet.'

"That suggests a question that I will thrust upon your hearts. How do you feel when you think about God?

"And having asked the question I am going to answer it."

This particular sermon has been a fruitful one, and the brief introduction conditions the congregation to consider the matter of their relationship to God in a serious manner. A lengthier opening would be like taking a mother-in-law on a honeymoon, excess baggage. Keep your introductions brief.

3. *A final good rule for introducing a sermon is gravity.* I would be the last to deny that chaste and restrained humor has a place in some sermons. It can be effectively employed to relieve the tensions of overstimulated emotions. It can provide a needed rest between sessions of close thinking on ponderous and profound themes. It can impress the listeners with the warm and genuine humanity of the speaker. Only a very dull reader fails to perceive a note of humor in many of the speeches of Christ.

Nevertheless, humor in the intro-

duction of a sermon is not a wise approach. The bulk of any worthwhile sermon will be serious and weighty. You can scarcely condition an audience to think seriously if your first words are a joke. And to run the risk of needlessly prejudicing your listeners against you, for they may decide that you are a pulpit clown. There may be times when levity is a safe approach to a subject or an audience, but that will be a rare instance, the exception. Gravity is the rule.

I recently reviewed a book of sermons which uniformly began with a joke or two. I bore them patiently until I came to a sermon on Christ's awful cry of dereliction, "My God, my God, why hast thou forsaken me?" (Matthew 27:46) Even that one began with a funny story, and my sense of good taste was rudely offended. But I flung the book down in sheer disgust when the next sermon, from the cry of the cross-impaled Saviour, "I thirst," was introduced by a poke with a broader comic aspect than the others. To read a passage of scripture and announce a text that brings the anguish and blood of Calvary vividly before the congregation's mind and then abruptly tell a joke borders closely, in my thinking, upon insult to the Son of God!

No preacher has a broader streak of fun in him than I do. And I will quickly agree that the lecture platform and the informal speech often require high-level humor. But I steadfastly deny that a funny story, calculated to produce a hearty laughter, is a sensible or tasteful way to begin a message dealing with momentous and eternal truths. Sound the note of gravity please!

There are other rules for introductions. But these three, variety, brevity, and gravity, will not fail to help. Carefully studied and applied they will nearly be enough.

Contributed by Nelson G. Mink*

WIT AND WISDOM

"It is easy to save face. Just keep the lower half of it tightly shut.

"The best ten years of a woman's life are between thirty-five and thirty-six.

"The easiest place to stay on a diet is in front of the mirror.

"We see things, not as they are, but as we are.

"The man who loses his head is usually the last one to miss it."

—CENTRAL PARK CHURCH
Houston, Texas

A Strong Church

"Is it a strong congregation?" asked a man respecting a body of worshipers. "Yes," was the reply. "How many members are there?" "Seventy-six." "Seventy-six! Are they so very wealthy?" "No, they are poor." "How, then, do you say it is a strong church?" "Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving together to do the Master's work. Such a congregation is strong, whether composed of a dozen or five hundred members!" And he spoke the truth.

—*Evangelical Friend*

SOMETHING TO THINK ABOUT

Our cranberry farmers were nearly ruined because a few lots had a little poisonous weed killer on them, but the cigarette and liquor industries continue to serve their poison as merrily as ever. There will be an estimated 1,200,000 brand-new alcoholics next year, and many more fine young people will have gotten off to a shortened life because of lung cancer and hardened arteries. Will we ever awaken?

—SELECTED

*Pastor, Connell, Washington.

DR. E. P. ELLYSON once said: "Our task is not merely to get people saved and sanctified, but to 'present every man perfect in Christ Jesus.'"

Dr. Samuel Young, overhead at the preachers' meeting:

"To engage the total church in evangelism—this is our big task in the second fifty years of our history.

"God has a point of view, and that was a hilltop—Calvary.

"Do not stand your predecessor on his head so you can stand on your feet.

"The people who gave Jesus the most trouble were the ones who ought to have been the closest to Him.

"As a pastor, there is always work for you to do. If there was not something wrong with the people, they would have no need of you."

SIGNS OF THE TIMES

Deceit on television and radio, the "payola" practice, feather-bedding, and kickbacks, and in general everyone wanting something for nothing, are but symptoms of the moral decay we are seeing in this generation. It is time for us to get back to the God of our fathers and to principles of the Ten Commandments and the Sermon on the Mount.

—COLUMBUS, GEORGIA
First Church Bulletin

"Men wonder what the future holds in store; women wonder what the store will hold in the future."

"Remember—darkness is the absence of light, evil the absence of good, hatred the absence of love. Strive to restore what is missing, and everybody will be happy."

—A. C. MCKENZIE
Bethlehem, Pennsylvania

SERMON STARTERS

SCRIPTURE: Luke 10:25-28

TEXT: Luke 10:27

INTRODUCTION: The inheritance of eternal life the most important thing in the world—for time and eternity.

How can it be had? "Thou shalt love."

I. LOVING IS GIVING.

A. John 3:16

B. Ephesians 5:25

C. You can give without loving but you cannot love without giving.

II. LOVING IS OBEYING.

A. I John 5:3

B. John 14:15

C. Nothing can take the place of obedience. To obey is better than sacrifice. Obeying is not grievous when we love.

III. LOVING IS SERVING.

A. John 13:1-17

B. We serve those we love. Mother experiences sacrifice, inconvenience, sleepless nights to serve baby.

—KENNETH L. DODGE
Toronto, Ontario
Canada

SCRIPTURE: Hebrews 12:1-15

We find that a chief challenge to godliness is to observe those about us who live victoriously. There is a challenge of witnesses. We know that others have faced problems similar to ours. Let us lay aside all weights—physical, mental, and spiritual. Avoid the besetting sin and patiently run the race given to us by God. Jesus is our Salvation, the Originator and ceaseless Propagator. All spiritual gifts are from Him who paid the price of the Cross, and even now we know that He oversees from His seat at the right hand of God. The final test of salvation is to be at peace with all men and to possess the holiness which enables us so to live that the gates of heaven will be open for us. This experience will allow us to avoid the root of bitterness and its defilement.

—PAUL F. WANKEL
E. Carondelet, Illinois

TEXT: *Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah* (Psalms 4:4).

1. Stand in awe at the thought of disobeying God.
2. Stand in awe at the thought of the wages of sin.
3. Stand in awe at the uncertainty of life.
4. Stand in awe at the certainty of the judgment.
5. Stand in awe at the love of God for sinners.
6. Stand in awe at the death of God's Son on the Cross.
7. Stand in awe lest you get careless to the stirring of the Spirit and be lost!

—NELSON G. MINK

How Men Are Saved

SCRIPTURE: Matthew 22:1-14

- A. By taking the message (or messengers) seriously
- B. By considering who it is that invites us
- C. By accepting the invitation
- D. By grasping the opportunity
- E. By being ready
- F. By having on the wedding garment

—LEONARD J. DEAKINS

God's Gift

- I. GOD'S GIFT IS GIVEN TO ALL IMPARTIALLY.
- II. GOD'S GIFT IS GIVEN TO EVERY MAN DISCREETLY.
- III. GOD'S GIFT IS GIVEN TO EVERY MAN IMMEASURABLY.

CONCLUSION: Let us therefore glorify God for His goodness.

—HENRY T. BEYER

God's Sanctified Vessels

TEXT: Ephesians 1:4

- A. God's prerogative is shown.
- B. God's intentions are revealed.
- C. God's position is clear.

—HENRY T. BEYER, JR.

A Scribe, a Method, and a Message

TEXT: I Peter 5:12

INTRODUCTION: Peter now takes pen in hand for himself, and, like Paul, signs and authenticates his Epistle, adding a few personal greetings.

I. BROTHER SILAS

A. A faithful brother unto you

1. A leader of the church at Jerusalem (Acts 15:22). Special delegate from that church to the church at Antioch (Acts 15:27). A blessing at Antioch (Acts 15:32). Probably a Roman citizen (Acts 16:37).
2. Paul's companion missionary (Acts 15:40). Listed with Paul and Timothy in Thessalonian correspondence (I Thessalonians 1:1; II Thessalonians 1:1). Associate evangelist with Paul at Corinth (II Corinthians 1:19; Acts 18:5).
3. Instrument of salvation to the churches in Asia Minor.
4. Judged faithful by Peter.

B. Efficient secretary to Peter

1. First Peter has some of the best Greek in the New Testament.
2. Silas may be responsible for terms in both II Thessalonians and I Peter. (Cf. I Peter 5:10 with II Thessalonians 2:17.)
3. Silas seems to have made a pre-Easter tour through Pontus, Galatia, Cappadocia, Asia, and Bithynia as bearer and reader of First Peter. (Cf. I Peter 1:1 and the text.)

II. PETER'S METHOD AND MESSAGE

A. Method

1. Written briefly. Not more than twenty-one short paragraphs. Short when measured by the greatness of the theme.
2. Exhorting. Hortatory sections are: 1:13—2:3; 2:11—3:12; 5:1—11. Ethical teachings. We have seen how full of exhortation Peter packed his letter.
3. Testifying. Doctrinal sections

are: 1:3—12; 2:4—10; 3:13—4:19. Peter was a competent witness, having both seen and heard.

B. Message

1. The true grace of God. Here Peter puts his seal upon what Paul had taught. Peter began with grace; he now concludes with it. It has been illustrated throughout the Epistle.
2. Stand firm in it! In the best manuscripts this is an imperative. Steadfastness: verse ten promised it; verse twelve commands it. Peter not only exhorts to stand fast, but he gives his readers something to stand upon.

CONCLUSION: Grace is not unconditional. We must co-operate with it and stand firm in it. But even then our salvation is all of grace.

—ROSS E. PRICE
Pasadena, California

Greetings of Love and Peace

SCRIPTURE: I Peter 5:13-14

INTRODUCTION: With a few final salutations, Peter brings his encouraging exhortation to a close.

I. A SALUTATION FROM THE ELECT SISTER AT BABYLON (v. 13a)

A. An elect lady?

1. As the co-elect elder exhorts the elders (5:1), so the co-elect lady greets the elect sojourners of the Dispersion (1:1).
2. She that is elect with you.
 - a. Alford recognizes here the wife of Peter (I Corinthians 9:5; cf. I Peter 3:7). Note the expression in 3:7.
 - b. A. T. Robertson says "the natural way" to take this Greek construction is as applying to "Peter's wife."
 - c. Since Mark is an individual, "she that is elect with you" must also be a person.
 - d. Godbey thinks this to be the lady who furnished lodging and entertainment for the now aged Peter.

3. Peter's wife did accompany him on his missionary journeys. What a futile claim for the Catholic doctrine of celibacy rests upon the idea that Peter as first pope was never married!

B. Sister church?

1. The Sinaitic manuscript definitely has the word "church" here. So Moffatt translates: "Your sister-church, elect like yourselves, salutes you."
2. We have here a letter to the area of the Church now under the supervision of the beloved John, which in turn sends a letter to the area at Babylon (cf. II John 1).

C. Babylon?

1. The Early Church father Papias reports: "They say that Peter composed his first epistle in Rome itself and signifies this by calling the city allegorically Babylon." (Cf. Revelation 17:5, 18.)
2. From the world's great metropolis, "Eternal Rome," here below, to those who seek God's "eternal city" above.
3. But Clarke, Weiss, and Lange say this is Chaldean Babylon in what is now Iraq.

D. Elect?

1. Peter has given us the condition of God's election (I Peter 1:2), which is "through sanctification," just as Paul agrees (II Thessalonians 2:13). Cf. "chosen to be holy" (Ephesians 1:4).
2. "In Christ." Cf. verse fourteen here.

II. A SALUTATION FROM A SPIRITUAL SON (v. 13b)

A. John Mark

1. "Marcus my son." Cf. Paul's similar expression, "my son Timothy" (I Timothy 1:2, 18; II Timothy 2:1). Thus he is Peter's convert. See Acts 12:12, 25; 13:13; 15:37-39.
2. The Early Church historian Eu-

sebius calls John Mark the "follower, disciple, and interpreter of Peter."

3. A failure at first: He showed the "white feather," got "cold feet," and suffered from "disenchanted egotism."
4. A success later: Rejected by Paul but sponsored by Barnabas. Solicited later by Paul the aged (II Timothy 4:11).

B. Profitable for the ministry.

1. As Peter's interpreter.
2. As Paul's butler.
3. As the writer of "Peter's Memoirs"—a Gospel for the Romans (St. Mark).
4. Had a spiritual connection with the churches in Asia to which Peter now writes (cf. II Timothy 4:11; Colossians 4:10).

III. A SALUTATION FOR ONE ANOTHER (v. 14a)

A. A true Christian greeting.

1. The kiss of charity (Romans 16:16). A token of love to God and to the brethren. Love and holiness are inseparable (cf. Acts 20:37; I Corinthians 16:20; II Corinthians 13:12).
2. Some churches still use this at their "love feasts" and in their celebration of the sacrament—men to men, and women to women.

B. A fellowship of love. "Salute one another with a kiss of love."—Moffatt.

IV. A SALUTATION FROM A SPIRITUAL FATHER (v. 14b)

A. The benediction of peace.

1. So Peter uses Jesus' own salutation, "Peace be unto you" (John 20:21; cf. 3:16; 5:10; and John 16:33).
2. Peter begins and ends with "peace."

B. The sphere of fellowship.

1. In Christ Jesus. Those truly converted and living in His Spirit, obedient to His will. There is no peace to the wicked (Isaiah 48:22; 57:21).
2. But for the man in Christ: "It is peace before the battle, found

at the foot of the cross. It is peace in the midst of the battle, fed from beneath the throne. It is peace beyond the battle—its fulness waiting to be revealed at the Master's appearing."—J. M. E. ROSS.

CONCLUSION: Who should study Peter's letter? "No Christian can read it without deriving from it both light and life. Ministers especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity."—A. CLARKE.

—ROSS E. PRICE

Divine Aid

TEXT: Psalms 121:1

INTRODUCTION: In these days of darkness and strife it is needful for Christians to look to God for help, while the non-Christians are resorting to the wine cup and pleasure to ease their restless spirits. The resources of God are accessible to His children. If so, then let us lift our eyes to see the power of God.

I. A PERSONAL CHOICE

- A. No one else knows your needs like you do.
- B. Then purpose with a:
 - 1. Fixed mind.
 - 2. Focusing eye. Towards the throne.
 - 3. Fixed heart. Not divided.

II. A PROVEN CHOICE

- A. The world and flesh fail.
- B. The hills suggest a place of:
 - 1. Solitude, that of being alone with God.
 - 2. Quietude, away from noises and confusion of world.
 - 3. Altitude, above the lowlands of despair and grief.
 - 4. Refuge. When storm clouds move in on us, distress will cause us to flee. God is our Refuge and Strength.

III. A PAYING CHOICE

- A. We become the recipients of divine grace.
- B. When we look with a spirit of expectancy.

C. When we gaze with the eyes of faith.

CONCLUSION: When weak, weary, sick, broke, depressed, let us not despair but let us lift up our eyes unto Jesus, who sits on the right hand of God.

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

Christ's Conquest

TEXT: Matthew 4:2

INTRODUCTION: Forty days and nights Christ was tried and tested by the adversary of His soul. His victory over the enemy assures us of a similar one. Though tempted beyond measure He refrained from sin and kept intact with His Heavenly Father. Even we can be made more than conquerors through Him, for He made a way for our escape. Let us searchingly consider the marvelous contents of this text.

I. CHRIST WAS CONFRONTED BY THE TEMPTER'S POWER.

- A. Its duration, forty days.
- B. Its drudgery, constantly harassed by Satan.
- C. Its distaste, first grievous; afterwards it worketh its peaceable fruit of righteousness.

II. CHRIST WAS COMFORTED BY THE ANGEL'S PRESENCE.

- A. Ministering to His needs.
- B. Mindful of His necessities.
- C. Matchless in nurturing.

III. CHRIST CONQUERED BY THE FATHER'S PROVIDENCE.

- A. By the power of the word, "Thus it is written."
- B. By the process of wisdom, "Man shall not live by bread alone."
- C. By the purpose of the will, "Thou shalt not tempt the Lord thy God."

CONCLUSION: May this lesson be a means of inspiration that will enable us to defeat the enemy of our souls, and be more than conquerors through Him that loved us.

—HENRY T. BEYER, JR.

Departing from Christ

TEXT: John 13:30

INTRODUCTION: Jesus' greatest trial was experienced at the last meeting with His disciples. One was on the verge of departing from Him. Judas had already covenanted with the priest. Backsliding is not done on the spur of the moment; it comes gradually. After the sop, Judas left the table and went out, and it was night.

I. DEPARTED FROM PRESENCE OF CHRIST.

- A. One that promised to be with them always. His heart now gripped with terror.
- B. Once called to preach.

II. DEPARTED FROM THE PROMISES OF CHRIST.

- A. The promise of peace.
 1. Jesus said, "Peace I leave with you."
 2. God is the God of peace.
 3. What hopelessness he resorted to! He could look back and say, "What peaceful hours I once enjoyed when first I met the Lord!"
- B. The promise of the Holy Spirit.
 1. Jesus promised them He would send another Comforter.
 2. When the Day of Pentecost was fully come, they all received the Holy Spirit.

III. DEPARTED FROM THE BOOK OF LIFE.

- A. Judas had his name written in the book of life.
- B. Bible teaches of the possibility of losing out altogether. "If the salt hath lost its savour"; "If any man draw back, my soul shall have no pleasure in him"; "Which some having put away concerning faith"; "I will remove your candlestick"; "Take heed, lest ye fall"; "Ye did run well; who did hinder you?"

CONCLUSION: May God help us to see the need of staying close to God and the Bible and to do the will of the Father, who hath called us.

—HENRY T. BEYER, JR.

The Marks of a Christian

TEXT: Galatians 6:24

INTRODUCTION: This letter was written by Paul to the brethren at Galatia. Paul had written with a strong appeal warning them against deceiving, Judaistic professors. But Paul was very familiar with the undercurrents of suffering and persecution for the name of Jesus. He then concluded by saying to his audience that he bore the marks of Christ. Marks are visible signs by which anything is known. Let us note them.

I. MARK OF SONSHIP—RESEMBLANCE

- A. Identification. Conformed to His image by adoption.
- B. Ideals which are high and holy.
 1. Consecration was the result.
 2. Conversation was the spirit.
- C. Can we be Christians and not let it be known? Have you been identified by the world as one of Christs?

II. MARK OF SUFFERING

- A. The cross a symbol of suffering and shame.
- B. Paul frequently suffered for His name's sake (II Corinthians 4:8).
 1. Criticism (I Peter 4:8).
 2. Crisis. Many times he despaired of his own life.

III. MARK OF STABILITY

- A. In task of the Kingdom.
- B. In temptation, with a determination to be faithful unto death.
- C. In his testimony—"I have finished my course."

CONCLUSION: May God help us as Christians to bear the marks of the Lord Jesus Christ, and so convince a gain-saying world that there is a reality in serving Jesus.

—HENRY T. BEYER, JR.

The Ultimate

TEXT: Ephesians 4:13

1. There are those who do not have this faith.
2. There are those who do not exercise this faith.
3. There are those who do not seek this faith.

—HENRY T. BEYER

Carnality at Its Worst

TEXT: Matthew 26:15

INTRODUCTION: We are living in a greedy, grasping world. Covetousness abounds everywhere; it possesses the heart of every carnal man. It lurks in the home, in the community, and in the cities and countries. Covetousness is rampant; the sinful, carnal backslider is looking out for number one. Let us pursue this line of thought for our instruction.

I. SEEKING FOR PERSONAL GAIN

- A. To fill his own coffers (Luke 12:16, 20; I Timothy 6:7).
- B. More interested in silver than salvation.
- C. More interested in gold than godliness.

II. SEARCHING FOR PUBLIC PRESTIGE

- A. He sought personal praise rather than precious presence of priest of God.
- B. Will I fill a place of prominence in the church, community, etc.?
- C. Will you give me the satisfaction that I am pleasing the populace?

III. STRIVING FOR PARTICULAR PREFERENCE

- A. His desires were selfish (Ephesians 2:3).
- B. His decision was settled (I Timothy 4:6).
- C. These words fell from the lips of a carnal, covetous, conscienceless man.

CONCLUSION: May the downfall of Judas be a warning to us all that we too are subject to Satan's evil suggestion. Therefore be strong like men, take God's armour, resist the devil, and trust God to give you grace to stand.

—HENRY T. BEYER, JR.

Christian Stability

TEXT: Galatians 5:1

INTRODUCTION: The most informed and deeply spiritual Christians need to give heed to good, sound, and wholesome advice. The Apostle Paul was warning them of the sheer possibility of being entangled again in the things

from which they had been delivered. False teachers and prophets were prevalent (Galatians 2:5). Let us heed this firm advice and profit by it.

I. THE STABILITY OF THEIR CHRISTIANITY, "Stand fast."

- A. Hold fast to that which thou hast, that no man deceive thee, or take thy crown.
- B. Hew to the line. Do not remove the ancient landmarks.
- C. Paul's teachings were unalterable. What was required then is required now.
- D. Your faith will be tested, and your experience threatened.

II. THE STRENGTH OF THEIR CONVICTION, "In the liberty."

- A. Freedom from bondage. Beggarly elements of the world.
- B. Freedom from ancestral religion.
- C. Freedom from the law in Christ. Now free to worship.
- D. Freedom from the taskmasters, slave drivers, etc.

III. THE SOURCE OF THEIR CONVERSION.

- A. Religion's law will wear and tear.
- B. Relinquished hopes will now brighten into blessed realities.
- C. Shriveled faith will strengthen as your days will be.
- D. Distant, defeated relationships will be brought together into a glorious oneness with Christ.

IV. THE SUBJECTION IN THEIR CONSECRATION.

- A. An unstabilized Christian is an easy prey for the enemy.
- B. An unsanctified Christian is not subject to the laws of love.
- C. The unstabilized Christian finds an easy conformity to the world, easily deceived, etc.

CONCLUSION: May we arise as Christians that are truly born again in this Satan-enslaved world and declare our allegiance to the Christ, who has made us free.

—HENRY T. BEYER, JR.

Christian Sobriety

TEXT: Proverbs 1:10

INTRODUCTION: These are days when Christians are severely tried and tested. There are many evil ones along the highways of life and unless we are cautious we are liable to be victimized. The agents of the devil with their devious devices are on the go trying ways and means to destroy the faith of the Christian. Let us heed the wholesome instruction that is given in this text.

I. TO WHOM IS THIS DIRECTED? "My son."

- A. Not ungodly, profane, but a son.
- B. Recognition on the part of the son, "Abba, Father."
- C. Recognition on the part of the Father. "My son," whom I have begotten.

II. EXHORTATION GIVEN. "If sinners entice thee."

- A. The warning—"Flee the unfruitful works of darkness."
- B. The advice—(Psalm 1; Ephesians 4:1; I Timothy 4:16).
- C. The possibility of falling (II Timothy 2:26; Hebrews 10:35).
- D. Christians may be enticed in many ways:
 - 1. By foolish suggestions.
 - 2. By evil presentations.
 - 3. By erroneous teachings (II Peter 2:1; John 4:1).

III. RESISTANCE NEEDED. "Consent thou not."

- A. By Christian alertness.
- B. By Bible knowledge (I John 2:27; 2:14).
- C. By Christian fortitude.

CONCLUSION: Let us keep ourselves spiritually strong, mentally alert, and morally clean, by taking heed to God's Word and walking in the light of it.

—HENRY T. BEYER, JR.

Promotion Day

TEXT: Matthew 25:21, 23

INTRODUCTION: These inspiring words fell from the lips of the Master himself. No greater truths were ever

spoken. Christ recompenses His faithful with manifold blessings. Let us consider the import of this truth.

I. THE CONDUCT DEPICTED. "Good and faithful."

- A. Not spoken to angels, immortals, but to servants.
- B. Not self-willed, independent, but wholly dependent upon God.

II. THE COMMENDATION PRESENTED, "Well done."

- A. His faithfulness and fidelity made known.
- B. His diligence and fervor revealed.
- C. His perseverance seen.

III. THE CONSIDERATION GIVEN. "I will make thee."

- A. Christ is mindful of His own.
- B. Christ is wise in His choices.

IV. THE CROWN OFFERED. "Ruler."

- A. A ruler denotes one who wears a crown.
- B. A ruler denotes a place of dignity, honor, etc.

V. THE CORONATION ANTICIPATED. "Enter thou into the joy of thy lord."

- A. To be knighted by the King of Kings.
- B. To be ushered into His royal presence.

CONCLUSION: Faithfulness is aligned with the will of God. Our best is accepted when it is directed in the services of others. The crown is worn only by those who have been faithful to the cause of Christ and the Kingdom.

—HENRY T. BEYER, JR.

God's Acceptance of His Children

TEXT: Ephesians 1:6

- A. To the honor of His goodness
- B. For the good of His saints
- C. For the sake of His Son

—HENRY T. BEYER, JR.

God's Desire

TEXT: Ephesians 4:13

- 1. It is God's desire that we become perfected in love.
- 2. It is God's desire that we become powerful in influencing unity.
- 3. It is God's desire that we become positive in our position.

—HENRY T. BEYER

Lord, Stir Thou Me

TEXT: Isaiah 52:1-2

INTRODUCTION: Luke said of Paul, "His spirit was stirred in him" (Acts 17:16); Peter said, "I think it meet . . . to stir you up" (II Peter 1:13); Paul wrote Timothy to "stir up the gift of God which is in thee" (II Timothy 1:6). The Church needs to be stirred!

I. THE WORLD IS STIRRED.

- A. Politically.
- B. Economically.
- C. Religiously.

II. HELL IS STIRRED.

- A. Christ is coming (I Thessalonians 4:15-18).
- B. Satan's time is short (Revelation 12:12).
- C. To meet thee (Christ rejecter, holiness scoffer) at thy coming (Isaiah 5:14; 14:9).

III. HEAVEN IS STIRRED.

- A. With the home-coming of every saint.
- B. As Christ prepares to go for His bride.
- C. Because the Church is not stirred.

IV. THE CHURCH NEEDS TO BE STIRRED.

- A. Life is not all. Death does not end all. The judgment is coming. All will be there (Hebrews 9:27; Revelation 20:12-13).
- B. The Bible hell is real. The masses are going to hell.
- C. Heaven is attained only by those possessing Bible holiness. The Christian masses are mostly unconcerned about holiness. Very few are definitely seeking and obtaining that holiness without which no man shall see the Lord (Hebrews 12:14).

CONCLUSION:

*"Stir me, oh, stir me, Lord; I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled*

*O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.*

*Stir me, oh, stir me, God. Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful Cross, that I might live.
Stir me to give myself so back to Thee
That Thou canst give thyself again through me.*

(Author Unknown)

—A. H. EGGLESTON

Picture Butte, Alberta, Canada

The Sanctification of the Samaritans—a Divine Sample

TEXT: Acts 8:4-17

INTRODUCTION: Entire sanctification is obtainable in this life. There are many Bible passages which verify this fact, but we shall consider just one—a case study of the sanctification of the Samaritans—a divine sample.

I. THE DIVINE ASSOCIATION—THEY WERE ALREADY CHRISTIANS (vv. 6, 14).

- A. They had received the Christ.
- B. They had rejected the counterfeit.

II. THE DIVINE ASSERTION—THEY HAD NOT YET RECEIVED THE HOLY GHOST (v. 16).

- A. They had not known of the Holy Ghost.
- B. They had not knelt to the Holy Ghost.

III. THE DIVINE ASSISTANCE—THEY WERE PRAYED FOR TO RECEIVE THE HOLY GHOST (v. 15).

- A. They had the help of the apostles' fervency.
- B. They had the heart of the apostles' faith.

IV. THE DIVINE ASSURANCE—THEY RECEIVED THE HOLY GHOST (v. 17).

- A. They had the aid of the hands of the apostles.

- B. They had the agency of the Holy Ghost.

CONCLUSION: Sanctification is obtainable in this life. The sanctification of the Samaritans is a divine sample—a sample of what God can do and wants to do in the life of every sincere Christian. If you are already a Christian, but have not yet received the Holy Ghost in entire sanctification, you can come forward and seek and obtain sanctification right now. With your praying, and with the assistance of our praying, you can have the divine assurance as the Samaritans did that you are sanctified. Will you come now?

—JOHN WAGNER
Baltimore, Maryland

The Signature of God

TEXT: Ephesians 1:13

INTRODUCTION: Symbols and metaphors are often used in the Bible to reveal rich truths and meanings. The thought of the seal or signet as a symbol of the Holy Spirit is particularly precious. (Explain the use of the seal or signet in Biblical days.)

- I. THE SEAL OF GOD SIGNIFIES GOD'S PLEDGE.
 - A. Comparison of the engagement ring and the signet ring. Both are a pledge (Nehemiah 9:38).
 - B. A pledge of God's love.
 - C. A pledge of God's faithfulness.
- II. THE SEAL OF GOD SIGNIFIES GOD'S PRIVILEGES: (Genesis 41:41-42).
 - A. The privileges of God's grace.
 - B. The privileges of God's resources.
- III. THE SEAL OF GOD SIGNIFIES GOD'S PROPERTY (II Timothy 2:19).
 - A. Ownership implies complete submission to God.
 - B. Ownership implies complete acceptance by God.
- IV. THE SEAL OF GOD SIGNIFIES GOD'S PROTECTION (Revelation 7:3).
 - A. Protected from sin.
 - B. Protected from God's wrath at judgment.

CONCLUSION: Illustration of the Chinese craftsman who was put to death after making the seal of the emperor, so that he could never make another like it. The seal represented all of the emperor's wealth and power.

—GEORGE E. RENCH
Missionary, Formosa

The Plus Factor in Witnessing

TEXT: Acts 1:8

INTRODUCTION: The text indicates that the coming of the Holy Spirit was to make a radical change in the personal lives of those who were prepared to receive Him. This transformation is focused in power—power for witnessing in at least three different areas.

- I. POWER TO WITNESS AT HOME—*"Jerusalem"*
 - A. To one's family—a primary obligation
 - B. To one's friends
- II. POWER TO WITNESS IN PUBLIC—*"All Judaea and Samaria"*
 - A. Through the ministry of the pulpit
 - B. Through the ministry of visitation evangelism
- III. POWER TO WITNESS ABROAD—*"unto the uttermost part of the earth"*
 - A. To foreign Christians needing further light
 - B. To heathen natives who have never heard

CONCLUSION: The task given to us by the Master is tremendous in scope. Dare we attempt the fulfilling of our obligation without the necessary preparation, the necessary power? The coming of the Holy Spirit provides a plus factor: that divine additive without which we are doomed to failure. Let the Holy Spirit strengthen your witness.

—WENDELL POOLE
Pastor, Sumner, Washington

God's Will for Man

TEXT: John 16:7-15

INTRODUCTION: Holiness is a fundamental doctrine where we must be of one mind and one heart. Entire sanctification is not an optional blessing for the Christian who has heard and acknowledged the truth of the doctrine. When heart holiness is seen, it is to be sought; when the light shines clearly, our hearts must accept it sincerely.

I. God's COMMAND

- A. "This is the will of God" (I Thessalonians 4:3).
- B. "Be ye holy; for I am holy" (I Peter 1:16).
- C. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).
- D. "For God hath not called us unto uncleanness, but unto holiness" (I Thessalonians 4:7).

II. MAN'S PRIVILEGE

- A. To seek with whole heart.
- B. To "tarry"—a welcome word (Luke 24:49).
- C. To be filled with the Holy Spirit.

III. CHRIST'S PRAYER

- A. That we be sanctified wholly (I Thessalonians 5:23a).
- B. That we be preserved blameless (I Thessalonians 5:23).
- C. That we be kept from evil (John 17:15).
- D. That we be sanctified through the truth (John 17:17).

CONCLUSION: We who have had our sins forgiven need this blessing. Every person who has turned his face to God should "tarry" until the Holy Spirit comes into his life as his Sanctifier. As we hear the truth we must be ready and willing to accept it. "For this is the will of God, even your sanctification."

—KENNETH HINSHAW
Stark, Kansas

Sanctified Wholly

TEXT: I Thessalonians 5:23

INTRODUCTION: Paul's prayer comes from a heart of love. We must seek sanctification with hearts full of love, and we must tell it to others in the same manner. Paul's prayer should be ours continually when we are dealing with others about the life of holiness.

I. THE NATURE OF SANCTIFICATION

- A. It is not sinless perfection.
- B. It is not the same as good works.
- C. It involves consecration by man (Romans 12:1).
- D. It involves purification by God (I John 1:9).
- E. It is then the imitation of Christ.

II. THE SCOPE OF SANCTIFICATION

- A. "Spirit"—thought life.
- B. "Soul"—spiritual life.
- C. "Body"—physical life.

III. THE SOURCE OF SANCTIFICATION

- A. The redeeming blood of Christ (Hebrews 13:12).
- B. The Holy Spirit (II Thessalonians 2:13).
- C. The Word of God (John 17:17).
- D. Faith and Prayer (Acts 15:9).

IV. THE END OF SANCTIFICATION

- A. It prepares us for the Second Coming.
- B. It preserves us blameless before Christ.

CONCLUSION: We can be sanctified wholly. It is the will of God, it is the command of God, and it is the promise of God.

—ROBERT CRABTREE
Kansas City, Missouri

Redemption Made Plain

TEXT: Ephesians 1:7

- A. Our redemption is the concern of the Father.
- B. Our restoration is the concern of the Son.
- C. Our reinstatement is the consummation of an act.

—HENRY T. BEYER, JR.

Book of the Month Selection, May, 1960

THE MINOR PROPHETS

G. Campbell Morgan (Revell, \$2.75)

I think I can hear someone say—What? G. Campbell Morgan! This must be an old reprint!

Well, wrong you are. This is the first time this material has ever been in book form. It is really a “discovery.” Delivered in conferences in 1902 and recorded in the *Northfield Echoes*, it has been overlooked all these years.

Morgan is a universal favorite in the area of Bible study of a warm, conservative kind. The only other book Morgan wrote on the Minor Prophets is *Voices of Twelve Hebrew Prophets*—and it chose only one verse from each book.

Here is a thoroughly outlined study of each prophet. Here is an introduction to the times of the prophecy, an analysis, and the message in summary form.

What's more, the text of each book is here in full. There is a ready reference to help you get into these Minor (“minor” only in that they are briefer) Prophets. They deserve a better hearing. G. Campbell Morgan will spur you on toward some sermons—warm, evangelistic, and powerful.

MAN OF THE MORNING, The Life and Work of Phineas F. Bresee

Donald P. Brickley (Nazarene Publishing House, \$2.95)

We would do well to remind ourselves frequently of the words of Dr. J. B. Chapman, “The Church of the Nazarene has had many worthy teachers and leaders, it may have more of these yet whom it will hold in high esteem; but it has had and can have but one founder and father; so that the life and work of Phineas Franklin Bresee, untarnished as they are by any unworthy choice or deed, are a heritage invaluable to Nazarenes, to the holiness movement, to the whole church militant and to the needy world.”

It is fitting then that, facing the second fifty years of church history, we in the Church of the Nazarene should produce for our people everywhere a worthy, interesting, thoroughly authentic book-portrait of the founder of our denomination.

In the early years of our existence there was a very splendid biography, *A Prince in Israel*, by Girvin. This has been long out of print and virtually unavailable.

Man of the Morning picks up the best research from the earlier biographical materials and there has been added to it careful, patient research by the author in which he interviewed persons who had known P. F. Bresee intimately, and followed his path from section to section of the country in search of biographical details.

He who reads this will discover afresh and appreciate anew the long shadow of P. F. Bresee as leader, preacher, editor, writer, and administrator. We who walk in his shadow should pray the God of heaven to help us emulate his spirit and philosophy. It is the prayer of the author and publishers that *Man of the Morning* will do this very thing.

LIFE IN THE SON, A Study of the Doctrine of Perseverance

Robert Shank (Westcott Publishers, \$4.95)

Here is truly an amazing book. In the introduction to the book, which has been provided by William M. Adams, professor of New Testament Interpretation, Southern Baptist Theological Seminary, it is stated, "I consider it possible that the judgment of time may prove it to be one of the most important books ever written."

That a man of such scholarship in the Southern Baptist Convention should make such a statement relative to a book like this is utterly amazing. *Life in the Son* is really a carefully studied, Biblical, scholarly exposition of the doctrine of "unconditional eternal security."

The book itself is controversial, for it deals with the controversial theme of the perseverance of the saints. To use the language of Dr. Ralph Earle, professor of New Testament, Nazarene Theological Seminary, "The total impact of this book is overwhelming. Chapter after chapter, page by page, the author pursues the path of frank, objective, reverent, investigation of the Holy Scriptures. His exegesis of the New Testament passages related to the doctrine of security is accurate, scholarly, thorough, and his logic is inescapable. No one who cares what the Bible teaches can refuse to give this epochal work the honest hearing it demands and deserves."

In fairness, this must be said about the book! While it does a careful, methodical job of exposing the errors in the teaching of unconditional eternal security, it also is unfair in its presentation of the Wesleyan position relative to eradication and victorious living. Quoting, "The doctrine of eradication and sinless perfection is not only contrary to the plain statement of the Holy Scriptures; it is a deadly snare and delusion which robs its adherents of any sense of need for advocate with the Father and constitutes a denial of Christ's intercession in their behalf."

This is decidedly a provocative book. You will do well to purchase it. Perhaps no book published in years will give such a jolt to eternal security proponents. It will make those of us in the Arminian camp still more sure of the position we have held all along relative to the possibility of apostasy.

In honesty this must be said—the author of this book takes as a definition of sin "any deviation from the full will of God," rather than the Wesleyan definition, "Any wilful transgression of the known will of God." Because of this difference in definition, some of the strong statements that are made relative to our belief in victorious living would have to be discounted considerably.

FREEDOM FROM WANT

E. E. Wordsworth (Beacon Hill, \$1.50)

Every human being has discovered in life some spring or water or shopping place or dining room where he likes to return frequently himself and invite his friends to go with him. It is thus with every Christian when he thinks of the Bible. Ask for his favorite chapter and he will usually say the twenty-third psalm.

Freedom from Want is a lifetime of study by the highly respected minister and author E. E. Wordsworth. He has lived in it, studied in it, prayed in it, and here in a warmly written book there are distilled scholarship, heart-warming illustrations, and scriptural loyalty.

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